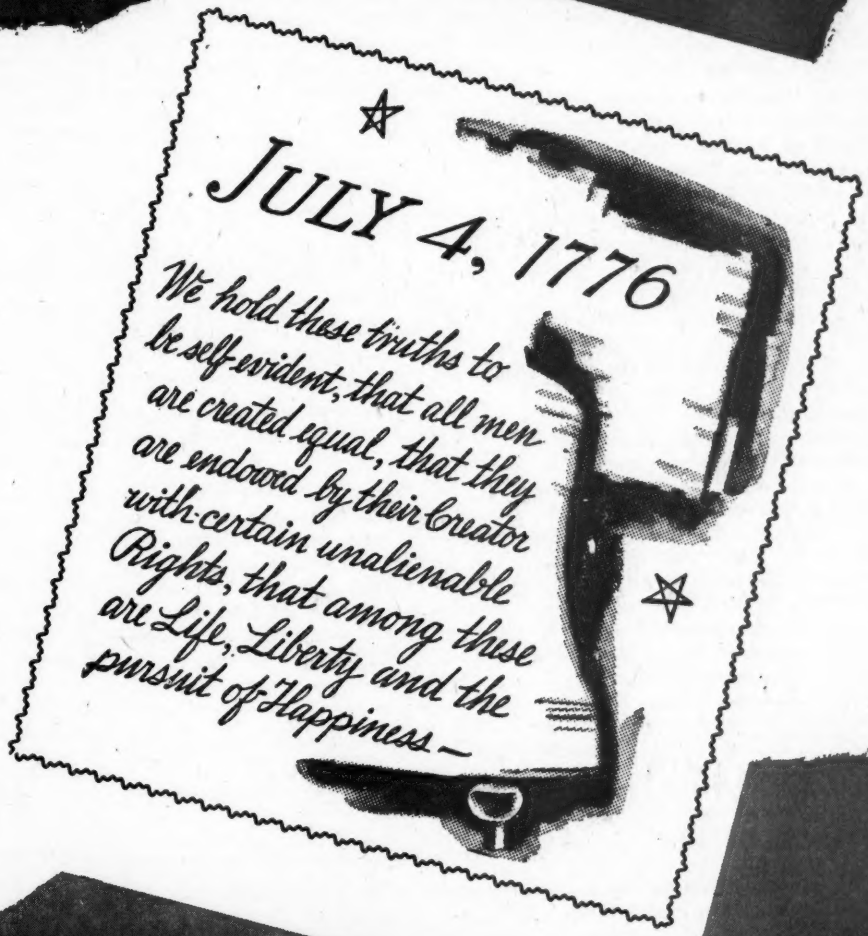
# THE DEFENDER Magazine




July 1945
Vol. 20 . . . . . No. 3

GERALD B. WINROD ★ EDITOR

# The Archko Volume

**If the records translated and reproduced in "THE ARCHKO VOLUME" are true, then without question, it becomes one of the most important and valuable books in existence today. As far as can be learned, the authenticity of the documents has never been questioned. Some writers have confessed to a feeling of awe while reading them. Many have asked questions. Others have expressed amazement, but no attempt has been made to disprove them.**

THE man responsible for the existence of the book was careful to explain exactly how the records were discovered. His name was Rev. W. D. Mahan. He was Pastor of a Methodist Church in the village of DeWitt, Missouri.

The story begins very early in the spring of 1856. A heavy snow had fallen. Much of the State was blanketed with ice and sleet. There was a knock at the door of the Pastor's cottage. DeWitt had no hotel accommodations and a party of travelers was snowbound in the community. Mr. Mahan took a member of the group into his home—a Mr. H. C. Whydaman, from Europe.

With this simple beginning, one of the most interesting stories ever written started to unravel. The chain of events stemming from this source, came to eventually include a personal acquaintance between Mahan and Whydaman . . . the translation of "Pilate's Report to Caesar on the Arrest, Trial and Crucifixion of Jesus" from an ancient document discovered in the Vatican Library . . . a trip to Europe by Mr. Mahan, who in company with noted linguists and translators visited libraries in Rome and Constantinople . . . the locating of a series of old manuscripts . . . and finally the translation and publication of "Gamaliel's Interview with Joseph and Mary Concerning Jesus" . . . the "Report of Caiaphas to the Sanhedrim Concerning the Execution of Jesus" . . . "Herod's Defense Before the Roman Senate in Regard to His Conduct at Bethlehem" . . . "Jonathan's Interview With the Bethlehem Shepherds" . . . and other old records including a chain of priceless documents known as the "Hillel Letters."

★ ★ ★

WHYDAMAN remained several days in the home of the Pastor. They talked of many things—history, art, literature, travel, philosophy and religion.

Years later, looking back upon the experience, Mr. Mahan wrote these words:

"I found Mr. Whydaman to be freely communicative. During his stay, he told me he had spent five years in the Vatican, where he saw a library containing 560,000 volumes. He told me that he had seen and read the records of Tiberius Caesar, and in what was called the 'Acta Pilati'—that is, the acts of Pilate—he had seen an account of the apprehension, trial, and crucifixion of Jesus of Nazareth; but said it did not add much to the commonly accepted teachings of Christianity. He told me he thought a transcript could be secured.

"After Mr. Whydaman's departure, I meditated upon what he had told me of those records, and thought that if a transcript could be obtained it would be very interesting, even if it did not add much to the present teachings of Christianity. So, after some months I set about tracing up Mr. Whydaman."

The thoroughness with which Mr. Mahan explains the sources of the manuscripts tends to create confidence in the contents of the book as a whole. In the opening chapter entitled "Discovery of the Records," he reproduces the complete text of eight letters, leading up to securing the first document—Pilate's Report to Caesar. On September 22, 1856 he wrote Mr. Whydaman as follows:

Dear Sir: After you left my house last spring, I kept thinking of your telling me of reading the acts of Pilate in the Vatican, while at Rome. I want you, if you please, to get me a transcript of those records, if the cost will not be too much. Will you please open a correspondence with some of your old friends at Rome that you can rely upon, and ascertain if it can be obtained; and if so what will be the probable cost of getting it? I shall be obliged, and will pay you for your trouble and expense.

Yours in tender regards,

W. D. MAHAN.

*It was not until March 2nd, of the next year that Mr. Whydaman, who had since returned to Germany, got around to answering:*

Dear Sir: It is with the kindest regards I remembered your hospitality while with you in America. Be assured, anything I can do for you will afford me great pleasure. I have written to Father Freelinhusen, a monk of great learning, of Rome, who is the chief guardian of the Vatican. I have made the request in my own name, as I do not think they would be willing for such a document to go into the hands of the public. When he answers, I will write you again.

I am, your most obedient servant,

H. C. WHYDAMAN.

*This letter was followed by a second from Mr. Whydaman under date of November 27, 1857:*

Dear Sir: Father Freelinhusen has answered my letter in regard to the transcript you want. He informs me that the writing is so fine, and being in the Latin language, as I told you, and the parchments so old and dirty, he will be obliged to use a glass to the most of it. He can only give it in the Latin, as he does not understand

—Turn To Page 13.

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## The Archko Volume

Translations of ancient records discovered in the Vatican Library at Rome . . . and the Mosque of St. Sophia at Constantinople. These documents, located and published by Reverend W. D. Mahan, a Missouri Pastor, commend themselves to all Bible-believing Christians—both Clergy and Laity. One Preacher says that reading and meditating upon these reports was the most thrilling experience of this life. Others feel the same way.

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# THE DEFENDER MAGAZINE

. . . July 1945 . . .

# The Story Of Old Glory

WHO suggested the combination of Stars and Stripes which makes Old Glory the most beautiful banner in all the world? Nothing really authentic on this subject is known. Various ideas have been suggested. Some writers claim that they were taken from George Washington's coat of arms. Others think that the Stripes were taken from the thirteen Stripes in the banner of the Philadelphia Troop of Lighthorse.

But we do know that the first Flag on which this combination appeared was made by Betsy Ross, who kept an upholstery shop in her little home located at 239 Arch Street . . . Philadelphia—a place of great interest to visitors down to the present hour. That was the birthplace of Old Glory.

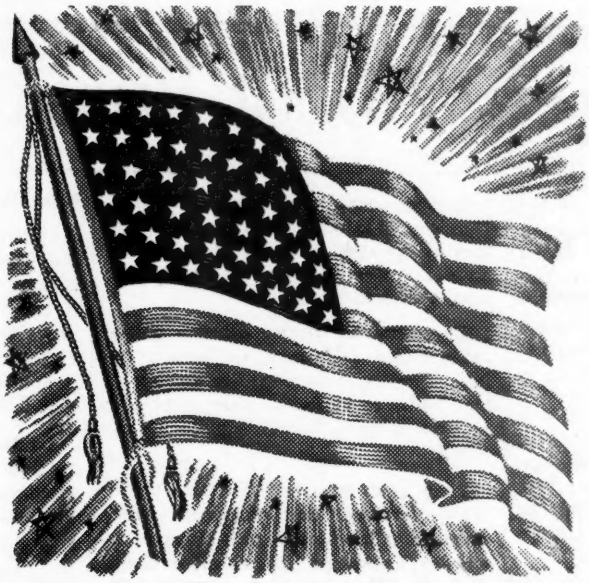
The new Flag of the United States was flown the first time in battle at Fort Stanwix, renamed Schuyler, where Rome, New York now stands.

The first salute ever given to Old Glory by a foreign power was when the ship "Ranger," commanded by Paul Jones, entered French waters in 1778 and received this recognition from the harbor forts.

For a period of seventy years before the War of the Revolution, the red ensign of Great Britain was the Flag generally used by the American colonies. This was called the Union Flag because in the upper corner was a red cross of St. George representing England, and a white cross which represented Scotland.

During the first two years of the Revolutionary War, all kinds of battle Flags were carried on land and sea. Some of the designs were serious, while others were comic.

One of the most peculiar emblems used during that period was the Rattlesnake. The motto printed beneath the coiled reptile was, "Don't Tread on Me."



Another favorite device was a Pine Tree, of which several varieties were shown. These frequently appeared in the early stages of the Revolution.

The first Flag to display thirteen Stripes but having, in place of the Stars, the crosses of St. George and St. Andrew, was known as the Great Union Flag, hoisted over the American camp at Cambridge in the year 1776. The design came very near being the same as the Star Spangled Banner.

It is peculiar that two trees are closely associated with the history of our Flag. First, the Pine Tree, which as explained, was used on some of the earlier Flags. This device also appeared on silver coins of the Massachusetts Colony as early as 1650.

The second tree, and one far more important, was Liberty Tree. This was a grand old elm, standing in a grove on what is now Washington and Essex Streets, Boston. Its location is at present marked by a building on the front of which is a bas-relief of the tree, with the words "Liberty Tree."

The branches of this historic tree served as a canopy for many patriotic meetings. On November 3, 1773, Boston citizens assembled there to consider resolutions prohibiting the consignees of cargoes of tea from selling the product on American soil. A ship was then approaching the harbor. The proposed resolution provided that the cargoes be promptly returned to London. The demands of the colonists were ignored, and this resulted in the famous "Boston Tea Party," which took place December 6, 1773, when hundreds of chests of tea were cast into the bay.

—Turn To Page 4.

Address all communications, except those relating to advertising to The Defender Magazine, Wichita, Kansas. For advertising rates write the Religious Press Association, 51 North 52nd St., Philadelphia, Pa. Entered as second-class matter January 22, 1927, with the Post Office at Wichita, under Act of March 3, 1879. Published Monthly.

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In 1777, by resolution of the Constitutional Congress, it was provided that the Flag of the United States be thirteen horizontal Stripes, alternate red and white, and that the union have thirteen Stars. In 1794, after two States had been admitted into the Union, Congress revised the plan so that the Stripes and Stars should be fifteen each.

But as the number of States increased, it became necessary to again change this law, and in 1818 a resolution was presented to the House of Representatives providing that the Flag be thirteen Stripes, that the union have twenty Stars and on the admission of a new State, one Star be added. This became a law on April 4, 1818, when the bill was signed by President Monroe.

Since that time, whenever a new State is admitted, the Stars in the union are slightly rearranged so as to accommodate one more. The thirteen Stripes will in all probability forever remain the same, thus perpetuating the memory of those thirteen original States upon which this great Republic was founded. When the Stars were added to the thirteen Stripes, there was a prolonged dispute as to the proper arrangement.

Captain Samuel C. Reid, commander of the famous privateer, "General Armstrong," was invited to suggest a design. He recommended that the Stars be formed into one large five-pointed star, symbolizing the national motto, "E Pluribus Unum," and that a Star be added for each new State.

This was soon found to be impractical. As the number of States increased, the individual Stars composing the one large Star would be so small as to become almost indistinguishable. The plan of arranging them in parallel rows was then adopted, and this arrangement has continued ever since.

The fate of the first Flag made under the Act of Congress in 1777 is shrouded in mystery. Historians do not know whether it was ever raised in defense of American liberty. This is one of several important events in American history that have never been made clear.

Briefly, this is the story of the evolution of Old Glory, which is now the emblem of the greatest Nation in the world. It stands for Civil Liberty and Justice . . . and wherever unfurled, it waves unconquerable. It will never be replaced by the international atheistic rag of Moscow.

# No Mystery About Russia's Plans

RADICAL, liberal, left-wingers of the Communistic type—Russophiles who in their secret hearts love Soviet Russia more deeply than America, collaborate closely, adopt a given PROPAGANDA LINE, then launch a concerted attack upon public thinking for the purpose of shaping sentiment according to their evil designs.

Thus, there comes to Wichita, Kansas one week, a noted Modernist Preacher, who says from a local pulpit, "WE MUST ALLOW OURSELVES FIVE YEARS IN WHICH TO UNDERSTAND RUSSIA."

The next week, Wichita entertains another guest speaker, under entirely different auspices, who says: "RUSSIA MUST BE UNDERSTOOD. PROGRESS IS THE AIM OF RUSSIA."

★ ★ ★

THERE is no difficulty whatever in understanding Russia. We only need to examine the past record of Stalin's gang of international criminals . . . and give consideration to their present openly avowed attitudes.

Their objectives are simple.

They are simply out to rule the world. They expect to wipe democracy from the face of the earth. They have plans for murdering every follower of Jesus Christ who refuses to recant.

They want to impose Atheism as the international religion of all human beings. They are determined to abolish all standards of morality. They expect to pull down every Church building in the world.

They have arranged to create worldwide terrorism and dominate every member of the human race through the sinister operations of an international Gestapo. They maintain an UNDERGROUND in practically every community of the United States for the purpose of creating hatred against Christians to divide, and ultimately destroy, our Country.

One of their high priests, a man named Browder says: "We Communists do not distinguish between good and bad religion, because we think it is all bad for the masses."

William Z. Foster, another emissary of Stalin, testified before a Congressional Committee: "Our party considers religion to be the opium of the people."

Molotov, who was recently received at San Francisco with plaudits, says: "The present war . . . lays the foundation for a new bloody struggle which will involve the whole world. The leaders of Capitalism betray the masses of their people by asserting that the aim of the war is the protection of democracy."

Dmitry Z. Manuilsky, Moscow's Ukrainian representative at San Francisco, says: "Not a stone will remain in the cursed Capitalist structure."

Yet, Assistant Secretary of State Archibald MacLeish, a Roosevelt appointee, had the audacity a few evenings ago to step to the radio and say: "The basis for suspicion toward Russia is nothing more substantial than suspicion."

The plain truth is: RUSSIA WANTS TROUBLE. Her system thrives on trouble. She has no hope of upsetting the world and carrying forward her atheistic program except by stirring up trouble. Her emissaries must be exposed and brought into the open light—regardless of race, political creed, religious profession or


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whatever garb they may be wearing. They are enemies of Christ, enemies of America, and must be treated as such.

* * *

MR. VLADIMIR GSOVSKI, who was formerly a County Judge and lawyer in Russia, and who is presently Assistant in Foreign Law to the Law Librarian of Congress and a professor in Russian at Georgetown University in the School of Foreign Service, has written on the legal status of the church in Soviet Russia. Mr. Gsovski states:

"The Soviet laws directly dealing with religion and the church are not the only factors determining the status of the church in Soviet Russia. Inimical attitude toward religion in the Communist philosophy has contributed largely to the manner in which the laws were interpreted and applied. Stress is laid at one time upon propaganda, at another time upon direct persecution and suppression. To deprive the churches of any possibility of exercising influence upon the people even outside of politics is the real tenor of all the acts of the Soviet Government. To create conditions for replacement of religion by atheism is its real aim."

Mr. Gsovski's treatise on this subject may be summed up as follows: Soviet statutes do not recognize the church as an organized aggregation of parishes of a given denomination. All such units, if they exist at all, must be strictly local in character. All churches are completely deprived of any property rights. Even the ownership of vestments, utensils, chalices and other objects which are merely destined for purely liturgical and ceremonial use are denied to them. All objects of historical or artistic value are taken from the churches and removed to museums, if the objects do not have a material value.

Any gift made to a church or religious organization, under Soviet law, automatically becomes the property of the Soviet state, and is subject to disposal by Soviet authority. Any establishment of regular membership fee is forbidden by Soviet law under a penalty.

The activities of a church or religious group, referred to in Soviet law as a "religious association," are strictly confined to what the Soviet law terms "performance of the cult," that is, to bare performance of ceremony. "Religious associations" is a term in Soviet law that has no remote relationship to the legal entities embodied in the Anglo-Saxon sense.

Under Soviet law, no church may dispense charity, teach religious doctrines, even to its own members or their children. Religious ceremonies or the display of religious symbols are strictly prohibited under heavy penalty in any governmental, public, cooperative or private institution or enterprise or in commonly used premises of an apartment.

Special permission of the government must be obtained two weeks in advance for the customary God services in the open air or in any other premises than the church. Christmas and Easter are not holidays in Soviet Russia. Any worker who attends church on either of these days and who fails to put in an appearance at his place of work is summarily dismissed.

Soviet statutes strictly prohibit the teaching of religion or "any form of religious belief" by the church. These statutes go even further in prohibiting the teaching "of any form of religious belief" in any educational establishment and also in "teaching religious doctrine to persons under 18 years of age." Mr. Gsovski, in this connection, states: "Soviet regulations are not confined to a negative combat of religion, but a positive program of atheistic education is officially established for the Soviet schools."

In reference to the persecution of the clergy, Mr. Gsovski says: "For 18 years limitations and especially heavy financial burdens were imposed upon the clergy of all denominations and upon monks and nuns. From the first Soviet Constitution of July, 1918 to the Constitution of 1936 the laws deprived the clergy of franchise.

The disfranchise not only affected the right to vote, and to be members of the trade unions and therefore be lawfully employed especially in governmental enterprises, but also imposed higher rents for their apartments. When food and other commodities were distributed by ration on cards, disfranchised persons were deprived of such cards. Their children were practically barred from education and employment. They were subject to specially high taxes."

A religious man is suspected by the Communists of being inimical to the Soviet Government and almost automatically involves the accusation of counter-revolutionist. Mr. Gsovski points out that the definition of "counter-revolutionary" crime is couched in very general terms which are much broader than that of political crimes. Moreover, the Soviet court has power to sentence for acts not expressly dealt with in the Penal Code.

The law provides: "Propaganda or agitation containing an appeal to overthrow, undermine, or weaken the Soviet authority or to commit individual counter-revolutionary crimes, or the dissemination, preparation, or possession of literature containing such matter if done by UTILIZING RELIGIOUS OR RACIAL PREJUDICES"—ENTAILS THE DEATH PENALTY.

Set up, side by side with the courts, are special government departments that have broad power to inflict heavy penalties without any judicial procedure and without trial, and not bound by any substantiative or adjective law. These special government departments are

—Turn To Page 6.


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variously known as Sheka, GPU, OGPU and since 1934, the Federal Commissariat of the Interior—Narkomvnudal (NKVD.) Mr. Gsovski states that: "For several years it had first the actual power and later the right to put to death after secret procedure, or sentence to penal servitude (labor camps) or exile." Mr. Gsovski concludes with this statement:

"The entire set-up of the Soviet penal system does not offer any convincing evidence that the high number of prelates, priests, monks, and active parishioners were engaged in the counter-revolutionary activities for which they were prosecuted. SEPARATION OF STATE AND CHURCH DECLARED IN SOVIET DECREES MEANS ACTUALLY THE SUPPRESSION OF THE CHURCH BY AN ATHEISTIC STATE. Soviet legislation on religion is a legislation of militant atheism which sought to eradicate religion from the human mind."

* * *

COMMUNISM is Satanism. It is entirely of the Devil. It has dislocated and upset the world. It has drenched the human family in blood. It has broken millions of hearts. It is basically responsible for the world's present woes. It has its origin with Christ-haters, God-haters and Bible-haters. It has at this hour, a powerful grip upon our Country.

The Communist UNDERGOUND of the United States must be wiped out. It is anti-Christ and Un-American. No matter how deeply its roots reach, they must be severed.

Only God's power, released through prayer, can cope with this monstrous evil. Truly, "We wrestle not against flesh and blood, but against principalities and powers." And while praying for enlightenment to come to America, let believers faithfully remember, at the throne of Grace, our Christian brethren in the Baltic and Balkan areas who have recently come under the atheistic control of Russia. Their suffering is unbearable, but the "international control" is keeping the facts regarding Christian persecution from reaching the American people.

Pray God to put "hooks in the jaws" of the Red Russian Gog described in Ezekiel 38:1-4.

# The World's Latest Illusion

***Former Congressman Samuel B. Pettengill . . . of Indiana***

DID you ever hear the story of the old Boer farmer, his dog and the tax collector down on the South African Veldt? The collector of taxes was telling the farmer why he had to tax him—to protect him from enemies, to care for him when sick, to feed him when hungry, to support him when out of work, to bury him when dead.

The farmer said, "I see, yes. My dog is hungry. He begs for food. I say to him, 'My dear faithful dog, I am sorry for you. I shall give you some meat.' I take my knife, cut off his tail and say, 'Here, my faithful dog, be nourished on this nice piece of meat.'"

Such is the belief that the government can make people happy and rich. Some folks say we humans once had tails also. But that was before we had governments!

DURING my years in Washington it has been a great education to learn what people, who were visiting the city for the first time, wanted to see. There was the Washington Monument, the Lincoln Memorial, Mount Vernon, the Declaration of Independence in the Library of Congress, the White House, Supreme Court, and House or Senate deliberating upon the destinies of mankind. But there was something else they wanted to see. It was the Bureau of Printing and Engraving, where our paper money is made. It is a bewitching sight. You wish you could bring a bushel basket and that our dear kind government would let you fill it with that magical, beautiful, crisp green paper.

But is it wealth? Isn't it just as easy for the government to print a $100,000 bill as a $1 bill? Does it take any more paper or ink? No. Why, then, doesn't the government cease printing $1 bills and print only $100,000 bills and thus make everyone happy and rich?

Suppose that when you woke up this morning, you found the whole countryside covered a foot deep with $1 bills or $100,000 bills. Your first impulse would be to get the snow shovel and all the baskets you could find and gather those bills before the neighbors woke up. But if it snowed bills a foot deep what would they be worth? Would they be worth any more than autumn leaves? But this is government wealth!

When you reason it out, it seems plain enough. I am convinced that the whole world is going through one of those mass hallucinations that sweep over nations from time to time. Centuries ago it was the Crusades. Then the world went crazy over the South Sea bubble, the Mississippi scheme and the tulip craze in Holland. More recently it has been the Wall Street "get-rich-with-out-work" insanity, the Florida land boom, Ponzi, Kreuger, and various other follies, furors, frenzies and frothings.

* * *

THE present delusion—created without benefit of mirrors—is the belief that the government can keep people happy by feeding them their amputated tails; or rich by taxing them with one

—Turn To Page 8.

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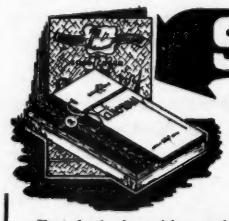

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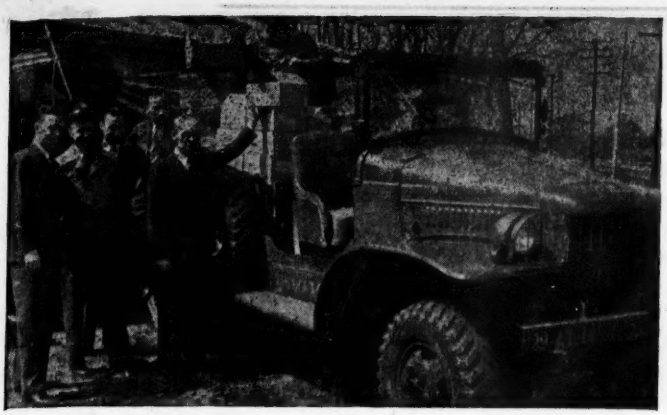
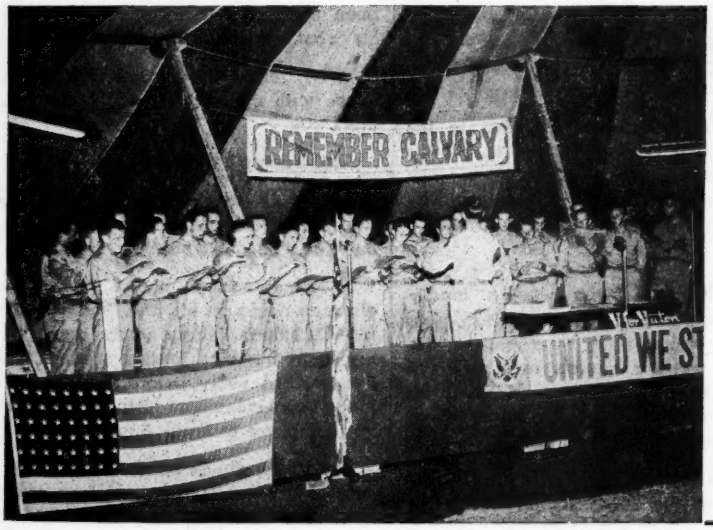
# Eternity Alone Will Reveal the Fruit of Raymond T. Richey's Evangelistic Work in the Army Camps of America . . .



An Army "Jeep" backed up to the big Red, White and Blue Tent being loaded with part of the 24,000 Gospels to be taken to Fort Benning, Georgia. Standing beside Evangelist Richey is an Army Sergeant in charge of the shipment. These Gospels were distributed by Chaplains. As a result of the men reading them, 12,000 Testaments were requested.

THE PICTURE BELOW shows a group of Air Cadets singing in the Red, White and Blue Tent, during the Richey Army Camp Revival, at Houston, Texas. This is a group of Uncle Sam's finest boys from Christian homes—many of whom are now scattered to various war theaters of the world. Throngs of men in uniform attended the great Gospel services of the Richey Evangelistic Party, wherever the Tent is pitched. Thousands have knelt at the altars, accepting Christ for the first time or rededicating their lives to Him. Who can estimate the importance of this work to the glory of our Lord and Master, and the eternal welfare of our precious boys?




# An Unique Service

EVANGELIST RAYMOND T. RICHEY'S CRUSADE OF EVANGELISM is reaching into Army Camps throughout the Nation. This unique ministry enjoys the commendation of Pastors, Evangelists, Chaplains and Laymen representing all denominations.

The huge Richey Revival Tent, aptly called, "A Canvass Cathedral," is in itself a thing of beauty—being made of three colors, Red, White and Blue. Men of the armed forces are quite naturally drawn to it. Once entering its portals, they hear sound preaching, enjoy the singing, receive Gospel literature . . . and multitudes have been won to Christ at the services.

This is strictly a work of faith. The program can continue only if you, and other Bible-believing Christians, support it with their prayers and material substance. Moving the Tent from place to place involves heavy operating costs. The communities near Camps are usually small, and the men frequently without funds to contribute. VOLUNTARY CONTRIBUTIONS ARE NEEDED AT THIS TIME.

Your offering, regardless of the amount, will be gratefully received. Please pray for the work. Send the largest gift possible.

## "And How Shall They Hear Without a Preacher." Romans 10:44

Last month's Defender reviewed Reverend E. N. Richey's great book on prophecy, entitled, "Is The Messiah At Hand?" A complimentary copy will be sent to persons helping us, this month. E. N. Richey, affectionately called "Dad," by multitudes of Christians, recently went to his heavenly reward. He was Raymond Richey's father.

*This advertisement paid for by a friend.*

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. . . From Page 6 . . .

hand and giving back doles with the other. It's the new way to make both ends meet!

Using radio and silver screen, demagogues infect millions with belief in their super-natural powers more easily than ever before. It is the worship of the Medicine Man beating his tom-tom. And it is leading to dictatorship, the abandonment of personal and family responsibility, local self-government and free institutions generally. The State is the modern Baal.

Animals in herds, including men, do not think. They simply feel. A single steer lying down at night on a Western plain, is frightened, may jump up and start to run. But before he has done ten rods he says to himself, "What's this all about?" and pretty soon he lies down again and starts chewing his cud. Five thousand steers, however, if frightened, will stampede off into the night. They trample themselves to death or push each other over the edge of a canyon. Only physical exhaustion finally dissipates their delirium.

The world insanity that government can make men rich, will probably have to run its tragic course. But here and there a few of us might slip away from the herd and think of the old Boer farmer and the tail of his dog.

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# "Touch Not Mine Anointed"

"TOUCH not Mine anointed, and do My prophets no harm." Psalms 105:15.

I would rather play with the forked lightning, or take in my hands living wires, with their fiery current, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies.

You may often wonder, perhaps, why your sickness is not healed, your spirit filled with the joy of the Holy Ghost, or your life blessed and prosperous. It may be that some dart which you have flung with angry voice, or in an idle hour of thoughtless gossip, is pursuing you on its way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness, and every idle and evil word.

Let us remember that when we persecute or hurt the children of God, we are but persecuting Him, and hurting ourselves far more.

Lord, make me as sensitive to the feelings and rights of others as I have often been to my own, and let me live and love like Thee.

—*A. B. Simpson.*

★ ★ ★

DEACON LEE, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting, began to lament the low state of religion and to inquire as to the reason why there had been no revival for three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give an opinion, and after a little thought frankly answered, "No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think that the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked, "Do you think his sermon on 'Their eyes were holden' anything wonderfully great?"

"No, I don't."

Making bold after this encouragement in monosyllable, he asked, "Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if he had been shot, and in a tone louder than his wont, shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all that I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, obviously disturbed, "that no one one can find out what you do mean."

"I talked enough once," replied the old man rising on his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In

—Turn To Page 10.

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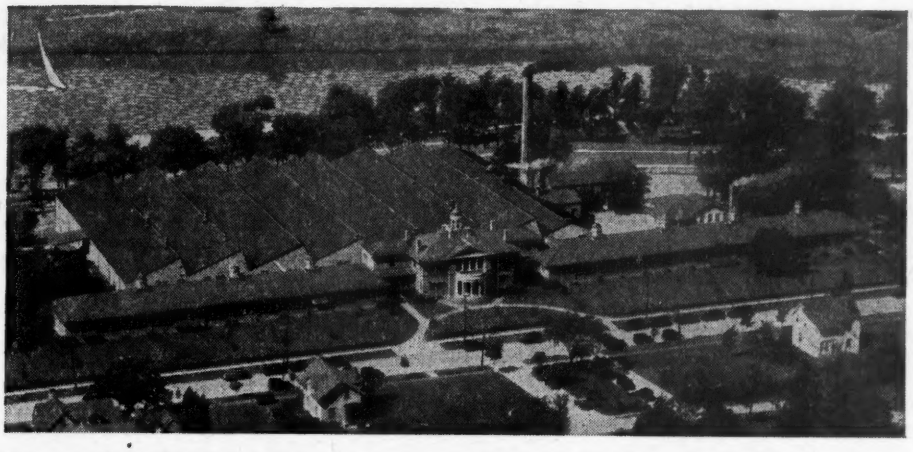

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my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the gospel. 'I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious, thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B—— where I then lived. We groaned because there was no revival, while we were gossiping about and criticising and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings.

"Well, sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; we claimed that he had not the power of the Holy Spirit, so we hunted him like a deer until, worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labors of His respected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. God denied me that relief, that He might teach me a lesson every child of His ought to learn, that he who touches one of His servants touches the apple of His eye.

"I heard my pastor was ill, and, taking my oldest son with me, set out on a 25-mile ride to see him. It was evening when I arrived, and his wife, with the spirit any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish.'

"Has it come to this. I said to myself, that the man whose labors had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him? 'God pity me,' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant and receive his forgiveness. What did I care then whether the pews by the door rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said, 'Brother Lee! Brother Lee!'

"I bent over him and sobbed out, 'My pastor! My pastor!'

"Then raising his thin white hand, he whispered in a deep impressive voice, 'Touch not mine anointed, and do my prophets no harm.'

"I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang on earth to his troubled spirit.

"I kissed his brow and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days, but like a heroine she said, 'I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from the coffin and from the grave. When I slept, Christ stood before me in my dream, saying, 'Touch not mine anointed, and do my prophets no harm.' Those words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them evermore for His sake, even if they were not perfect. And since that day, sir, I have talked less than before and have supported my pastor, even if he is not 'a very extraordinary man.' My tongue shall cleave to the roof of my


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mouth and my right hand forget her cunning before I dare to put asunder what God has joined together.

"When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here. Moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts to undermine a faithful servant of Christ. There is often great power in the little word "No," but sometimes it requires not a little courage to speak it resolutely as did the silent deacon.

# Experiential Relationship With Christ

To merely affirm a truth mentally without believing it in our hearts and willing it, avails nothing. The repeated earnest declaration of a truth tends to produce its corresponding emotion, and is therefore a means to realizing what is declared. Mental images worded in faith, with the full consent of and determination of the will, sink into the subjective, and may arise later in corresponding emotions that give them life and power. Thus, a man may believe mentally in Christ-Jesus as the Son of God, and choose to accept Him as a personal Saviour; yet from lack of a surrendered will and heart belief fail to enter into a real experience. But if he continues to affirm his belief and to will his acceptance, eventually the emotion of true heart belief will be experienced; because he has cooperated with the Holy Spirit in bringing about the right condition for receiving the work of grace.

Selfish motives, envy, bitterness, jealousy, egotism, and whatever puts us out of harmony with God, opposes faith as one force opposes another. Because of ever varying degrees of faith, conversion, healing, spiritual baptism, or any other work of grace, may be instantaneous or indefinitely postponed; may appear as a sudden flooding or as a gradual coming of the Divine power. But persistent right choice and acceptance of a gift will eventually prepare the way for receiving the Spirit's ministry. What the Lord has promised He will do just as soon and as fast as we are prepared to receive. We may meet the conditions of faith in a moment, an hour, a week, or a month, gradually or instantly; but we should know to a certainty from the beginning that when all requirements are fulfilled, Christ will do His perfect will in us. The following cases illustrate this teaching:

(a) A young man who for years had resisted the Spirit sought the Christian experience for a week during a revival. He mentally believed in Christ, but could get no further. Finally a friend said: "Confess Christ; declare your belief; will to do the Father's will; persist in this course, you will come into the experience." The young man followed this suggestion for six months, when the heart response came suddenly in a flood of emotion, resulting in a rich experience.

(b) A lady who had taken Christ for her Healer was stricken with rheumatism. For three days she declared the truth in faith, but the pain became more violent. Finally, in desperation she sought God with her whole heart, claiming His promise with deep emotion and unwavering faith, and instantly received healing. She had met the conditions of right emotional and volitional activities to enable the Spirit to do His work. Could she have done this when first attacked, she might have been healed then just as well as three days later.

(c) A young minister had been striving for days for the fullness of the Holy Spirit without conscious results. He was instructed to cease striving and accept the answer to his petition in faith; to begin at once and continue to praise God for the result. Within forty-eight hours he was overjoyed with the assurance in his heart that he had this petition. By meeting the condition of faith, he **demonstrated** the truth that God is more willing to give His Spirit than men are to receive.

### INCREASING FAITH

"The just shall live by faith." All right achievement is by faith. Every true

—Turn To Page 12.


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prayer is an expression of faith. To presume to pray without faith is mockery. The disciples asked the Lord to increase their faith, showing that they understood faith to be a gift that He could confer. We should follow their example.

Jesus manifested implicit faith and unwavering confidence in the Father's presence and power, saying, "I know thou always hearest me." He did nothing from mere credulity, but with understanding of the laws and forces involved. We who are in Christ have His faith potentially present in us always: it is a part of our new inheritance. But to increase capacity, we must use the gift.

All laws and forces in nature are directly or indirectly subject to spiritual power; so the range of faith operation is as vast as human needs. Every unsaved soul should be helped by the faith of the faithful. The Holy Spirit is ever seeking a means of influencing the unconverted, and of guilding, inspiring and strengthneing the children of God. All true faith effort increases capacity. Rightly understood and employed, faith becomes our means of attainment, our way of greatest effectiveness, highest good, and purest service to God and man.

### DEFINITE PRAYER

In order to perform the function of faith, i.e., right emotion and clear seeing of the thing asked for, every petition should be brief and concise. The man that prayed, "God have mercy on me a sinner," went up to his house justified. Jesus prayed, "Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done." Three times He repeated this prayer. Brevity and directness are part of the science of faith. We cannot hold a clear mental image and heart emotion of a prolonged, indefinite petition. Therefore, when we make such prayers we do not meet the conditions for receiving answers.

To serve the Spirit, we should place a petition in form to be accepted as a finished reality. It is better to repeat the same petition many times in the same language until the answer can be fully accepted in the heart than to multiply words and petitions. We may include several petitions in a prayer provided the answer to each is claimed in faith. What is not so accepted is not prayer.

When we confine our petitions to those things that are ours in Christ, we have the assurance that what we ask for is according to the Divine will. If we are actuated by right motives, and fully surrendered to the Lord's purposes, we may know by faith that we have our petition. The Father is so compassionate and responsive, so willing to help his children, so persistent in the Spirit to glorify the Son, that we receive many things for which we have not asked aright. But we should strive to fulfill every condition of love, faith and obedience that we may be effectively used of the Spirit in the expression of this marvelous gift, this all-conquering power—the faith of the Son of God.

## POLAND'S PLIGHT

**THE following facts throw light on Russia's claim that she must have Poland for her own security. The figures given are pre-war. Bear in mind, England went to war in the first place to save Poland.**

**Russia has a land area of 8,173,550 square miles; Poland has 150,470 square miles. Russia is 54 times the size of Poland. The State of Texas would contain Poland with enough left over to accommodate all of New York, New Jersey, Pennsylvania, Massachusetts and Connecticut. From east to west Russia is 6,500 miles long—a distance as great as from San Francisco to Berlin!**

**Russia is twice the size of all the rest of Europe. It has one-sixth of the land area of the globe. Poland has one-third of one percent. Russia is almost three times as large as continental United States. The population of Russia is 170,467,000; that of Poland 35,000,000. Russia has 21 people to the square mile; Poland has 230. Poland's population pressure per square mile is 11 times that of Russia.**

**Since the war started, Russia has seized from Finland 16,000 square miles, or approximately one-half of Kentucky. She has completely absorbed Latvia with 20,056 square miles, or roughly the other half of Kentucky. She has taken over Lithuania 22,959 square miles, the size of West Virginia. She has taken over Estonia 18,353 square miles, and from Rumania has taken 19,300 square miles—the two nearly equalling the size of Ohio. Omitting Poland for the moment, Russia has therefore added to her area, land equal to Ohio, Kentucky, and West Virginia.**

**The area of Czecho-Slovakia is 54,244 square miles—the size of Arkansas. Bulgaria has 39,825 square miles—the size of Virginia. Hungary has 35,875 square miles—the size of Indiana. Jugoslavia has 95,576 square miles—the size of Wyoming. These latter four, by agreement at Yalta or Teheran, are apparently assigned to Russia's sphere of influence if not eventual incorporation into the Soviet empire.**

**Russia's direct and indirect conquests of territory, so far, as a result of the war, therefore equal the land area of Nebraska, Indiana, Ohio, Kentucky, West Virginia, Arkansas, Virginia and Wyoming. All this added to a country three times the size of continental United States! When will the Moscow tyrants try to reach across the Atlantic and include America as a member of their so-called Soviet Republics?**


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# The Cross At Leyte

**Dr. Sam Swain . . . Akron, Ohio**

SINCE Pearl Harbor, our organization, the National Spiritual Defense Crusade, has sent tons of Victory Pocket Testaments to service men in the war theaters of the world. Most of these precious Books have been requested by friends or relatives of the boys.

This morning I received through the mail the kind of a little package that brings sadness to our hearts here at the Akron office. It contains one of our Testaments. Just a few weeks ago, we mailed this same package to Private Lee Brown, United States Army, somewhere in Europe. Today it bears the word "Deceased," signed by a warrant officer, junior grade. I cannot help but wonder what this copy of the Word of God might have meant to the dear boy, had it reached him before being called upon to make the supreme sacrifice.

Such a thought causes me to want to see the Crusade redouble its efforts in carrying the comfort of Christ to men who wear the uniform.

Fortunately the great majority of Crusade mail is getting through to the boys. The Army and Navy mail services are doing a wonderful job. We try to leave nothing to chance. Every address is checked and double-checked. All Testaments are sent first-class mail although it greatly increases our postage bill from month to month.

APPRECIATES PRAYERS

But here is a different type of experience:

I have before me as I write, a letter badly charred by fire and it seems to have been water-soaked as well. It was sent to Seaman first class Paul Schmuck of Mt. Vernon, Indiana. The outside of the envelope bears the following notice: "This letter was recovered from a mail-carrying airplane that was in an accident."

This picture taken at Leyte after a heavy bombing attack, shows one lone spire of a Church standing . . . with the Cross of Christ, in the topmost part, pointing upward.

Seaman Schmuck's name was originally sent to us by his Mother, to whom we wrote immediately, thinking that some of her letters might also have been on the ill-fated airplane. Her reply brought to us a message of joy.

"I thank you for the letter you wrote to Paul," Mrs. Schmuck says, "even though he didn't receive it. I know your prayers have helped to keep Paul safe. He was overseas 18 months in the big Normandy invasion, and in the invasion of Southern France aboard an LST, and he came through without a scratch. May God bless you and your workers in the wonderful work you are doing. And I am grateful to you for remembering Paul in special prayers."

Other boys were not so fortunate as Paul Schmuck. Among the letters returned the last few days, is one sent to Lieutenant Wesley Olson, officer in a bombing squadron. He had previously received a Pocket Testament through the thoughtfulness of Mrs. E. O. Hunt, of Tomah, Wisconsin. My last personal letter to Wesley came back marked "Deceased."

Recent envelopes with the same stamp have included Corporal K. A. Spangler, member of a field artillery battery, whose name had been sent by H. J. Seymour of Hinton, Iowa. And another from David L. Hart, a glider officer.

Several letters have been returned with the word "Missing" on the envelope. Private Robert E. Webb of the infantry was among these. His name had been sent by Mrs. H. J. Hardy, of Caldwell, Idaho. Another "Missing in Action" was Corporal George Johnson, of the combat engineers, who was placed on the Crusade mailing list by Mr. and Mrs. C. A. Nicholson, of Joliet, Illinois.

—Turn To Page 14.

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. . . From Page 13 . . .

Others reported missing, include Pfc. Luther Richards and Private Robert Churchill. Private Richards' name had been sent in by Mrs. Harry Harr of McConnelsburg, Pennsylvania . . . while Private Churchill's name was placed on record by Mrs. Hattie Judd, of Burlington, Vermont.

I am certain the donors of these, and other Testaments, entertain a feeling of satisfaction for having made life a little brighter and Christ a little more real, by placing God's Word in the hands of men who did not have long to live. As soon as a name is entered on our list, we send to the boy a friendly letter, telling him the Testament is on the way, and assuring him of our prayers. Boys are usuall hungry for mail and immediate answers are received in almost every instance.

Every boy who writes, gets a quick personal reply from us. It is surprising what the fellows some times ask us to send: song-books, tracts, special literature, more Testaments for their buddies, etc. Often, a boy will tell of his Testament being damaged by mud or rain, and request another one.


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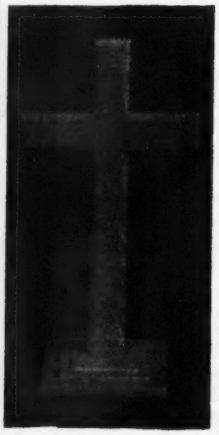

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THE CROSS AT LEYTE

Some of my most cherished possessions are pictures and little souvenirs received from boys in various parts of the world.

One particularly inspiring photograph came from L. L. Miller, a sailor on an LST, who had taken part in the invasion of Leyte, of the Philippines. (I am sending this picture to The Defender, with the present article, in order to share the inspiration with the Readers of the Magazine.)

Leyte was seared and burned and scarred by the attack. A Church was almost totally destroyed by shell-fire and exploding bombs. Only one gable, or spire, remained standing. At the extreme tip of this spire is a Cross—a Cross pointing upward toward the heavens, reminding us to "look up and lift up" because a better day is coming.

How symbolic! Above the sin, suffering, sorrow, wreckage and debris of this world, stands the unchanging Cross of Christ. There are permanent, enduring values left in life even though "the wicked shall do wickedly," as Daniel says.

In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time,
All the light of sacred story,
Gathers round its head sublime.

Bane and blessing, pain and pleasure,
By the cross are sanctified,
Peace is there that knows no measure
Joys that through all time abide.


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President Truman has said the war is not over. Our fighting men still have a tremendous job ahead of them. The National Spiritual Defense Crusade cannot relax as long as American boys, scattered over the face of the earth, are in need of comfort and encouragement which the Word of God alone can give. We have just received a new edition of Pocket Testaments which is proving popular with fathers, mothers, relatives and friends, as well as the men in uniform. We are anxious to get them into circulation.

The prayers of God's people everywhere are needed to make sure there is no let-down anywhere along the line. To this end, the Crusade solicits the cooperation of all who read this article.

## PLANNED ECONOMY DANGEROUS

THE principal danger of planned economy, as in Russia, is the fact that the PLANNERS abuse power. No man, or small group of men, has a moral right to impose their will upon millions of human beings.

Dr. Alexanderson of the General Electric Company says: "What the world needs is engineers who can create new industries." William Jeffers of the Union Pacific, whose father was an Irish immigrant who drove spikes on his son's great railroad, said: "In tiny shops everywhere in America there are new Henry Fords—new Walter Chryslers. Find them."

We must keep the doors of opportunity open forever in a free America.

One of the penalties of a planned economy is that vested interests gradually entwine themselves around government bureaus and thus obtain influence to protect the old against the new. In a free America whale oil was made obsolete by kerosene; kerosene by gas lights; gas lights by Thomas Edison. It was hard on the whaling industry to pay the price of progress, tough on the gas light manufacturers, but civilization marched on.

Planned economy destroys personal initiative. Roosevelt is gone. Now, new deal totalitarianism must go.

If you move . . . notify The Defender, giving both old and new addresses.

# Today Is The Day Of Salvation

***Rev. J. William Bostrom . . . South Park Baptist Church . . . Los Angeles***

THE King James Version of Titus 2:11 reads, "For the grace of God that bringeth salvation hath appeared to all men." A more correct rendering of the Greek than this translation authorized some three hundred years ago by king of England, is as follows:

"For the grace of God which brings salvation for all men appeared." The Apostle Paul continues,

"Instructing us that, having denied ungodliness and worldly desires, discreetly and righteously and piously we should live in this present age, awaiting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." (From the Interlinear Literal Translation of the Greek New Testament.)

From this portion of Scripture it is clear that salvation for ALL men has been provided in Christ, and righteousness is the order of the day while we are awaiting the manifestation of the glory of our Lord at His return.

This is GOOD NEWS. It is a wonderful message, this Gospel of our Lord Jesus Christ. Sin has wrought havoc in the world, but God's abundant grace abounds for all.

The words of our text are significant because of an idea, prevalent in some circles, that God has one kind of salvation in this age for Gentiles and Jews who accept Christ and are thus born again of the Spirit of God, and another kind of salvation in a future age for the Israelites who, blinded by unbelief and hardened by sin, do not believe in Jesus as the Son of God in the present age.

There is no such arrangement we can be sure. "The grace of God which brings salvation for all men" has appeared, and no hope is held out for another salvation. The return of Jesus Christ will bring about the completion of the salvation of believers. At that time, those who are now saved by hope will experience "the redemption of the body. For we are saved by hope." (See Romans 8:19-25).

SOME MISUNDERSTOOD PASSAGES

Let us examine a few Scriptures which have been understood by some to point to a future day of deliverance for some specially-favored groups.

Matthew records in Chapter 23, verse 39, the words of the Saviour spoken to the Scribes and Pharisees at Jerusalem: "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Does this expression indicate a future acceptance of Christ by those who rejected Him when He was here on earth? Will there be another opportunity for them to be saved? Can this refer to natural forgiveness for the people of Jerusalem at the time of Christ's return?

This declaration by the Lord immediately followed His awful pronouncement of desolation. With a sad heart, He exclaimed: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

This is a dark picture of judgment. No ray of hope is extended here unless it be in the words which followed, namely, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Let us with open minds look into this matter. God spoke through the prophet Isaiah, and the Apostle Paul quoted the prophecy in the fourteenth chapter of Romans, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." If this is a prediction of universal salvation, then we may safely entertain the hope that acknowledging the blessedness of the Savior upon His return infers forgiveness of sin for the people of Jerusalem who rejected Him.

On the other hand, if every knee can bow and every tongue can confess to God, as the Word of God declares positively will be done, without resulting in the salvation of such, then why should the acknowledgement of the blessedness of Christ by the Pharisees, who rejected Him nineteen hundred years ago, result in salvation when they see Him coming in the clouds of heaven with power and great glory? The burden of proof lies upon those who so profess to believe.

AT NO TIME DID THE LORD JESUS GIVE ANY INDIVIDUAL OR NATION ANY PROMISE OF A SECOND CHANCE AFTER THIS PRESENT AGE OF OPPORTUNITY AND RESPONSIBILITY. Instead, He emphasized the importance of being ready for His coming, offering no hope for those not ready.

In the parable of the vineyard Jesus taught that destruction awaited the husbandmen who had not yielded to the lord of the vineyard the fruits thereof. After going away "into a far country for a long time . . . He shall come and destroy those husbandmen."

We read in the Book of Revelation, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall mourn over him."

If this does not mean the salvation of every single soul, and who would so claim except the Universalists, then how can anyone reasonably claim that ONE RACE of the human family present on

—Turn To Page 31.

*Bibles To Russia*

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"Righteousness exalteth a nation."

— Proverbs 14:34.

# A FACTUAL ANALYSIS

## FREEDOM IN THE BALANCES

ONE of the most bitterly contested controversies at Washington during recent years centered around the new deal MAN POWER CONTROL BILL, variously described as "work or fight," "work or jail" and "slave labor" bill. Not until the first week of April did the Senate reject it.

The public was given to understand that the war would be lost . . . that our Country would fall to pieces . . . that industry would collapse . . . that sure destruction awaited us unless this pernicious piece of legislation was enacted. Persons opposing it were damned as "nazis," "fascists," "seditionists" and "traitors." Subsequent events have shown that the demands of the sponsors were shallow, hysterical and fraudulent.

But it is not enough to conclude that the minds back of the proposal were utterly wrong in their analysis. This is the truth, but not the whole truth. The important question is: WHAT WERE THEIR MOTIVES?

On January 6th, Congress was told by Roosevelt that "total mobilization of human resources" was imperative. On February 19th, Secretary Stimson took to the radio and, in a hysterical speech playing upon vague fears, referred to the refusal to accept regimentation as a "failure of American democracy." He said that "we have never by law organized our workers," but had depended "upon voluntary, and therefore ineffective, methods." He praised the totalitarian labor front of Russia—a country which we saved from defeat through billions of dollars' worth of supplies produced by our "voluntary, and therefore ineffective," system.

"Shortages, deadly shortages," Mr. Stimson cried, "are now looming up before us."

On March 13th, H. Struve Hensel, assistant Secretary of the Navy in charge of procurement, took up the same plaint. "Today we face a material crisis," he said. He hurled an ominous threat at business with the statement, "If government is forced to act on its own, it will act."

In the House and Senate, new dealers shrieked of disaster and moaned over "failure." The bill was railroaded through the House like the stampeding of a herd.

It would be generous, perhaps, to attribute the whole mistaken demand for the slave labor bill, to bad guessing. But there are so many evidences that the legislation was inspired in calculated bad faith, and pressed to the final decision out of ulterior motives, that this interpretation is not possible. The men in the background who wished the measure passed, wanted the power to regiment the Country into a planned economy placed in their hands—power that would have meant the destruction of all human liberty in this part of the world. Workers would have been told at what tasks they would work, where they would work, and at what wages they would work.

THE COUNTRY HAD A NARROW ESCAPE. It must not forget the experience. Many of the men who were hotly partisan in behalf of the slave labor program, are still agitating for their unfulfilled schemes. They will bear a close watch. If excuses as thin as those they employed, could be made to serve their purposes, others will be forthcoming toward the same end.

At Washington a few days ago, certain new deal Senators let the cat out of the bag by talking publicly about the necessity of food rationing until 1950. What they meant was that left-wing liberals would like to maintain permanent control over the food Americans eat. This group must be WATCHED AND HELD IN CHECK.

Eternal vigilance is the price of liberty.

---

## TIME FOR RE-APPRAISAL

PRESIDENT TRUMAN has dedicated himself to the preservation of the American way of life. Will he succeed, or will he find that he can do no more than momentarily check the forces now loose in the world and here, which are moving toward national socialism—the complete management of the people by government?

Thomas Jefferson said: "The natural progress of things is for liberty to yield, and government to gain ground."

Certainly the powers of our federal government have been rapidly expanded during these recent years. Since Pearl Harbor part of that growth has been temporarily unavoidable. Modern war requires almost total mobilization under central control. The question is whether the controls will be demobilized when fighting ends.


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# WORLD EVENTS

"The wise shall understand."

— Daniel 12:10.

Newton Baker once wrote that in 1919 the advocates of a planned economy tried to persuade President Wilson to impose the war controls upon peacetime America. The Big Government planners, however, were not strong then and certainly had no friend in Woodrow Wilson. He said: "I do not want to be taken care of by the government, either directly, or by any instruments through which the government is acting. Give me right and justice and I will undertake to take care of myself. . . ."

Believing this, Mr. Wilson gave freedom back to America. He did so voluntarily. He was not compelled to do so by an adverse Congress. The railroads, telegraph and telephone lines were restored to private management. Government controls over a thousand items of our national life were lifted, and we had a free country. Taxes were reduced. Ten billion dollars of national debt were soon paid off, and for eight years we had a greater degree of prosperity than this or any other country ever knew.

Let us look at the present situation. The Communist, totalitarian forces of the Left are stronger now. The vested interests which have fattened on deficit-spending are enormous. Millions of people have been told to look to Washington for economic salvation. Pressure blocs are the strongest in history.

Never before have so many millions of our people been led to believe that although the people can not support the government (that is, it must always run in debt) nevertheless, the government can support the people. Deficit-spending has become a national narcotic. Its victims have rationalized the government printing press by saying, "We owe us," and therefore why worry about a debt which will soon average $10,000 per family.

We have already gone far down the European trail. Neither President Truman nor any other public official, unless aided by the great majority of the citizens, can arrest the momentum of collectivism. Now, more than ever before, a nation-wide educational campaign is needed to show how our Constitution and free enterprise system made America the most prosperous and freest nation in the world.

## CENSORSHIP — NO

The Swiss Government last week announced the end of all wartime censorship. No ifs, no buts.

—*Time.*

## BUND LEADERS RELEASED

TWENTY-FOUR members of the German American Bund were convicted in the southern New York Federal District Court a few years ago and sentenced to five years' imprisonment. They were charged with conspiring to advise evasion and resistance to the Selective Service Act.

Their appeal finally reached the United States Supreme Court, and on June 11th, the high tribunal reversed the lower court and set the Bund members free. It was a 5-4 decision with Mr. Justice Roberts delivering the opinion. The majority of the Judges held the evidence produced by the government was insufficient to sustain the convictions.

In their appeal, the victims questioned whether they had been given a fair trial, "in view of the great mass of exhibits admitted in evidence having no relevancy to the issues before the court, but calculated only to inflame and prejudice a jury sitting in time of war."

## CAT CAN'T STAND WINCHELL

TO THE editorial desk of The Defender comes a photograph of a cat named "Tommy Tucker," standing on his hind legs, in the act of dialing Walter Winchell off the radio.

The cat, a beautiful angora, becomes furious when it hears Winchell's voice. Guided by instinct, it rushes to the radio set and with nose and front feet, silences the noise.

Its owners describe Tommy Tucker as being "an especially well-bred cat of cultured taste, a real American cat, residing in Tacoma, Washington."

## REDS GO AFTER OUR SOLDIERS

COMMUNIST infiltration in the United States and Red revolutionary militancy throughout the Western Hemisphere will establish its citadel of propaganda action in Hollywood.

The campaign is under way with an immediate program of supporting continued lend-lease to Russia, now that her war in Europe is over; strengthening ties with the White House, and indoctrinating service men and returning veterans with the Marxist viewpoint.

Carefully blueprinted in New York City by Earl Browder and other American Soviets, the program was revealed before 200 Hollywood and Los Angeles Communist sympathizers, many of whom occupy high places in the motion picture industry. Those who attended were told by Joseph Foster, Hollywood film critic for a Red weekly, that

—Turn To Page 18.

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. . . From Page 17 . . .

"at the right time" Russia would enter the war against Japan, "but not out of altruism." He explained:

"The Soviet Union has a big stake in the Pacific—more so in China, and the Soviet Union will be in there to dictate the peace."

Another speaker was Bruce Minton, associate editor of the Red "New Masses" who said:

"We must infiltrate the ranks of the servicemen—the veterans returning from the wars and the neophytes yet to be called into action. The thousands of pretty young girls in the Communist Youth Movement must volunteer as hostesses in USO canteens, churches, social groups—wherever these soldiers, sailors and marines seek recreation and are prone to listen to a persuasive voice.

"When President Truman assumed the high office vacated by FDR almost two months ago members of our group all over the world looked on this act of fate with grim foreboding, for we saw the Yalta conference and all it promised for Russia totally crumble. But events in the past few weeks have taken a turn for the better. The way looks promising and our outlook again is hopeful.

"Truman's actions in delegating Former Ambassador to Russia Joseph E. Davies to represent us at the Court of St. James, and his selection of Harry Hopkins as a special emissary to the Soviet Union, promise great things. These men, throughout FDR's 12 years in the White House, unquestionably supported the New Deal in spite of everything and everyone.

"Through our actions Truman can be won over. We can once again hope for closer and firmer ties with the White House."

—*Chicago Herald American.*

## CONSCIENTIOUS OBJECTOR CONDEMNED

THE United States Supreme Court decided another case of historical importance on June 11th. It was the plea of Clyde Wilson Summers, a conscientious objector for admission to the bar. His application was first made following graduation from the University of Illinois. The Third Appellate Court of Illinois had refused to certify him as eligible for law practice . . . solely on the grounds that due to conscientious scruples he was opposed to war.

The Supreme Court in a 5-4 decision affirmed the action of the lower Court, thereby deciding against Summers.

Justice Black wrote a vigorous dissenting opinion which will be studied by all legal minds with abiding interest. He charged that the action of the Court of Illinois "demonstrates beyond doubt that the only reason for his rejection was his religious beliefs." He added that Summers' disqualifying religious beliefs "stem chiefly from a study of the New Testament and a literal acceptance of the teachings of Christ as he understands them."

This was followed by a final blast from Justice Black: "It may be, as many people think, that Christ's Gospel of love and submission is not suited to a world in which men still fight and kill one another. But I am not ready to say that a mere profession of belief in that Gospel is a sufficient reason to keep otherwise well qualified men out of the legal profession, or to drive law abiding lawyers of that belief out of the profession, which would be the next logical development."

Justice Frankfurter voted opposite to Justice Black on this decision.

## TRANSFIGURED MUSIC

TWO travelers one summer evening were descending a steep mountain path in the Alps. Suddenly music came floating around them from an unseen source—pure, impersonal music, so distilled that no sediment of mere sound remained to blur the harmony. It was clearer than any piano note, finer than any strain of violin, more resonant than any peal of bells, richer than any organ swell, sweeter than any human voice.

The travelers stood listening to determine whence it came. The rugged mountain of rock rose above them half a mile high, and at the top were splintered crags. The music came from the mighty wall of stone. The whole mountain seemed full of it, pulsing and throbbing with its burden of song. Again and again it pealed forth like a mighty cathedral bell, so grandly sweet, so all-encompassing that the atmosphere around seemed pregnant with glory. It seemed as though angels had come back to earth and sung as they sang at Bethlehem.

A mile down the path the travelers came upon a mountaineer with his Alpine horn, a big, wooden instrument, ten feet long, the flaring end of which fitted into a box like a hopper. He blew them a mighty blast, but it was only a loud, rasping noise that was unpleasant and almost painful to the ear. Yet it was this rude horn, blown by the rude mountaineer far down in the valley, that was making the celestial music among the summits of the Alps. The majestic mountain, with its heart full of music, gathered up those rough sounds and transformed them into harmony divine.

So may the life on earth be transfigured into the life in heaven. The instruments on which we play may be rude and clumsy, the sounds we make may often be far down in the valley, all the conditions of life may seem narrow and the service hard, but when these experiences are caught up into the celestial world they are transformed into such music as will make our heavenly home forever happy.


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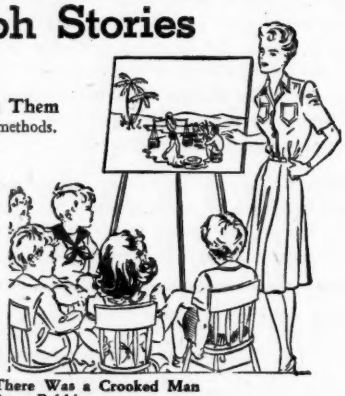

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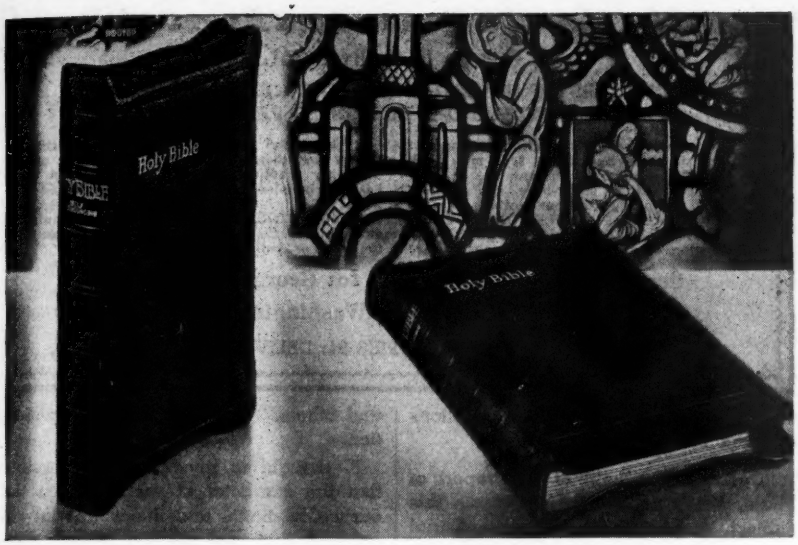


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. . . From Page 2 . . .

the English. He says he will do it for thirty-five darics, which will be in American coin sixty-two dollars and forty-four cents. If you will forward the amount, I will have the document forwarded to my brother-in-law, C. C. Vantberger. He will translate it for a trifle.

I am yours, in tender regards,

H. C. WHYDAMAN.

*During the interim, Mr. Mahan moved from DeWitt to Chillicothe, Missouri. On February 8, 1858 he again wrote Mr. Whydaman:*

Dear Sir: Thanks to you for your kindness, and be assured, if I succeed, I shall ever feel under obligations to you for your trouble. Enclosed find a check on the Foreign Exchange Bank of New York for sixty two dollars and forty-four cents. Please have the work done, and urge Mr. Freelinhusen to have it a true copy of the original. Send it to Mr. Vantberger, and have him to translate it into English, and I will pay the charges. He has my address.

Yours, as ever,

W. D. MAHAN.

*Other letters relating to final delivery of the precious document were exchanged, including the following:*

Dear Sir: I hereby forward to you the transcript as it is on record in the Vatican in Tiberius Caesar's Court by Pilate. I certify this to be a true copy, word for word, as it occurs there.

Yours, etc.,

PETER FREELINHUSEN.

Finally Mr. Mahan received the manuscript, the complete title of which was "PILATE'S REPORT TO CAESAR OF THE ARREST, TRIAL AND CRUCIFIXION OF JESUS." Years later, after many trying experiences, which Mr. Mahan relates in detail, this manuscript became a chapter, covering more than 20 pages, in "THE ARCHKO VOLUME."

★ ★ ★

THE year 1883 found Mr. Mahan in Europe, doing the kind of research work for which his heart had yearned since 1856. He had succeeded in engaging the services of two scholars, eminently qualified for the task placed before them. At that time, the magazine, "Brunswicker," carried an editorial by a Doctor Rubin which stated:

"I saw, while in the Vatican at Rome last week, Dr. W. D. Mahan, of Boonville, Mo., Drs. McIntosh and Twyman of Scotland, with a number of clerks, both readers and scribes, going through these old manuscripts and scrolls that have been lying there for hundreds, yea, thousands of years; they seem to be men of great age and learning, and well qualified for their business. They were going next week to Constantinople to go through the records of the Sanhedrim and the ancient Talmuds of the Jews. Their object is to bring out a new book as a supplement to 'Acti Pilati.' I am satisfied, from the character of the men and the nature of the book, it will prove to be one of the most interesting books ever presented to the Christian world, from the fact that all the works on archaeology have been written in such a style that but very few could read and understand them."

A short time later, on October 16, 1883, Doctor McIntosh addressed a letter to "The People of North America," which said in part:

Dear Friends: I take pleasure in addressing you this letter, as I feel assured I am doing a good work for my Father who is in heaven. Then, friends, permit me to say to you that I was introduced to my friend, W. D. Mahan, of Boonville, Mo., by my friends of Leipsic, Germany. I engaged to meet him in Paris, France, and when he showed me his plans and the subjects that he wanted, and showed me his notes of reference, the names of others, and books that he had been hunting for ten years, I became satisfied that if we could succeed he would bring out one of the best books ever offered to the Christian world except the Bible. . . .

"We then proceeded to Constantinople and went through the records of the Sanhedrim and Talmuds of the Jews that were carried there and preserved by Constantine in the year 337. Here we found Melker's letter (who was priest at Bethlehem at the time that Jesus of Nazareth was born) in respect to the prophecy concerning the birth of Jesus, which is very deep and profound. Next we came upon the report of Gamaliel, who was sent by the Sanhedrim to interrogate Joseph and Mary concerning the child Jesus, which will prove to be one of the most interesting subjects that was ever read by man. Then the next

—Turn To Page 20.

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. . . From Page 19 . . .

thing we found was the report of Caiaphas to the Sanhedrim. When read it will awaken the minds of men and give a very different view of this matter to what we have had.

"After we had finished the report, Brother Mahan insisted that we should unwind the scroll further, and in doing so we found his second report, which caused us to weep like children, and we both thanked God that we continued the search. We also found many strange historical items, such as will be of great interest to the world at this time. And as Brother Mahan is going to publish his book in America, I can most heartily recommend it."

*M. McIntosh.*

Mr. Mahan concluded his opening chapter of "THE ARCHKO VOLUME" with a sworn statement prepared by two Missouri attorneys . . . and notarized by the Clerk of the Circuit Court of Cooper County, Missouri, attesting the truthfulness of all statements made regarding the discovery of the records.

The first edition of the book, duly copyrighted by Mr. Mahan, was published in 1887. The copyright was renewed by the same owner in 1896. After Mr. Mahan's death, ownership of the copyright was transferred to his daughter, Mrs. J. M. Green.

Dr. Winrod says: "It was, as I recall, in the year 1922 that 'The Archko Volume' first came to my attention. The various reports contained therein, made a lasting impression upon my mind. I happened to be passing through Boonville, Missouri in the summer of 1926 and called at the home of Mrs. J. M. Green, daughter of the late Reverend Mahan.

"She vouched for the veracity of her father's writings. She told me many interesting things about his life and ministry. He was beyond question a sincere Christian and loyal Gospel Preacher. She showed me his original letters, written to the members of his family at home, while he was in Europe doing the research work that later found expression through the pages of this book."

★ ★ ★

THE reasons given by Mr. Mahan for accepting the records as authentic are too numerous to be reproduced in this review. But a few of his deductions demand consideration. He says:

"Upon getting hold of this report of Pilate, I commenced to investigate this subject, and after many years of trial and the expenditure of considerable money, I found that there were many of such records still preserved at the Vatican in Rome and at Constantinople, that had been carried there by the Emperor of Rome about the middle of the third century. I therefore procured the necessary assistance, and on September 21, 1883, I set sail for those foreign lands to make the investigation in person."

No event of such importance as the death of Jesus of Nazareth could have transpired without some record being made of it in the courts, legislative halls and histories of the nations then in existence—particularly the Roman Empire. Why had such historians as Philo, Tacitus, Quintilian and Josephus told us nothing, or so little about Jesus? This question puzzled Mr. Mahan . . . but he eventually learned the answer.

"I asked all the wise men and scholars I met, and they did not know. I wrote to many scholars in Europe, and they could not tell me. I went to our histories—Mosheim, Lardner, Stackhouse and others. They gave me no satisfaction.

"I thought to myself: Is it possible that the character of such men as the early Christians, and the wonderful excitement that they created in their day, could have been passed over and no records made of them?

"Now the reader must remember that there never was anything that created so much excitement in the land of Judea as the preaching of John the Baptist and Christ. The great Sanhedrim legislated for the souls and bodies of men: that is, their religion and their politics were one and the same thing.

"In the capitulation made with Augustus Caesar it was understood and agreed that the Jews were to pay a tax to the Romans, but the Romans were not to interfere with the Jewish religion. This took the executive power out of the hands of the Romans. This is the reason Jesus was sent to Pilate to be executed. The Romans had to carry out and execute the decisions of the Jewish courts on all Jewish questions. This is the reason Herod Antipas was tried by the Roman Senate; he had executed John the Baptist without a trial. Then we see why the Jews and Romans worked together on all questions of law; hence the great excitement of both nations. This is the reason Pilate made his report to Caesar.

"I say no event creating so much excitement could take place without more or less record being made of it; for if the Scripture is true—and I believe it is—there never was a man on earth who had so many followers in so short a time. Caiaphas says Jesus had been preaching three years, and he then had


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more followers than Abraham. This causes me to say again that if the New Testament records are true, then the historical items contained in this book must be true."

Doctor Rashi, of Paris, wrote during the twelfth century (Volume III, page 190), that in the formation of ancient libraries, there were men appointed to positions of responsibility called "baalic suphoths," which means "book-compilers." These offices were invariably filled by men of Jewish nationality. This was a trade of great importance demanding the best of scholarship. They were called "baalic suphoths."

Mr. Mahan explains: "We find that the works of Philo were compiled by Pseudonymous Joseph Ben Gorion, A. D. 150. This Ben Gorion was a Jewish rabbi, a Pharisean doctor. Josephus was compiled by Ekaba, another Jewish doctor, at the close of the second century; and so with all the historians who lived near the Christian era. Josephus was published in book-form by Havercamp, in Amsterdam, in 1729. Now all Haverkamp had to guide him was what Gorion had said. So it was with Philo, which was put in book-form by Mangey, in London, in 1742; all he had was what Ekaba had pleased to compile of his works, and, as there was deadly hatred between the Jews and Christians at that time, it is most reasonable to believe that those compilers would leave everything out that would favor the Christians.

"It was to their own interest at that time to bury the name of Christ in eternal oblivion; and this is the reason that all the historians who lived and wrote in those days are made to say so very little about Christ of his followers."

Mr. Mahan says in consulting scholars, some suggested the possibility of monks forging manuscripts regarding Christ in the Middle Ages.

"Now they may have forged some things to sustain their peculiar views and doctrines, something to sustain their Church," says Mr. Mahan, "but there is nothing in this book to sustain Catholicism, and if every word of it was forgotten it would add nothing to that Church more than to any other Church. Then I remembered the Vatican library was one of the most extensive in the world; it has cost millions of dollars. How did those forgers know that I or any other man would come there and pay them a few dollars to get a transcript of those records? It would certainly be a very poor speculation."

★ ★ ★

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(2) Mr. Mahan says: "Some historian has said that the copies of the Scriptures made by the Roman Emperor were so large it took two men to open them. While in Constantinople I found one of these volumes nicely cased, marked with the Emperor's name and date upon it. I judge it to be about two and a half, by four feet square, and two feet thick." Constantine's purpose in producing these 50 Bibles during the fourth century comprises one of the most interesting chapters of the entire "ARCHKO VOLUME."

(3) Jonathan, son of Heziel and a leader of the Jews, was deputized to go from Jerusalem to Bethlehem and talk with the shepherds who were reported to have been present on the nearby plains when angels announced the birth of Christ. They professed to having heard

—Turn To Page 22.

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. . . From Page 21 . . .

other than human voices. Melker's report, if true, gives additional information of incomparable value to all who worship the Lord Jesus Christ as Saviour.

(4) Gamaliel, a member of the Sanhedrim, was sent to interrogate Joseph and Mary in regard to the child Jesus. He describes both parents, but failed to see their Son. "I discovered that all of Joseph's ideas were of the selfish kind. All he thought of was himself. Mary is altogether a different character, and she is too noble to be the wife of such a man. She seems to be about forty or forty-five years of age, abounds with a cheerful and happy spirit and is full of happy fancies." This document contains Mary's word-for-word report of the virgin birth of Christ.

(5) The High Priest was compelled to give a report, and make a defense of the conduct of his office in shaping the events that led up to the execution of Christ.

(6) The High Priest made damaging admissions in his statement to the Sanhedrim regarding the resurrection. The New Testament record of the great deception perpetrated by the Jews in trying to make it appear our Lord did not rise from the dead, is here confirmed.

(7) Pilate's report to Caesar opens with these words: "Noble Sovereign, Greetings: The events of the last few days in my province have been of such a character that I will give the details in full as they occurred, as I should not be surprised if, in the course of time, they may change the destiny of our nation, for it seems of late that all the gods have ceased to be propitious. I am almost ready to say, Cursed be the day that I succeeded Vallerius Flaceus in the government of Judea; for since then my life has been one of continual uneasiness and distress."

(8) For reasons previously explained, Herod Antipater was compelled to make a report to the Roman Senate on his behavior in ordering the murder of innocent children at the time of Christ's birth. He tells of "three strange, fantastic-looking men" calling at his palace enroute to Bethlehem.

(9) Herod Antipas found it impossible to defend his conduct for having given the order which resulted in the beheading of John the Baptist.

(10) Hillel was a noted educator of the Jews. His seven letters reflect the apex of intellectualism and educational advantages. They deal particularly with the relation of the leaders of his race to Jesus of Nazareth. They acquaint the reader with scores of events in the earth-life of our Lord which are not recorded in the four Gospels.

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# Nuggets For July

WE all love that flag. It gladdens the heart of the old and the young and it shelters us all. Wherever it is raised, on land or sea, at home or in our distant possessions, it always stands for liberty and humanity; and wherever it is assaulted the whole nation rises up to defend it.

*—William McKinley.*

---

The girl or woman who goes about with a cigarette in her mouth thinks she is a smoker, but she is mistaken. It is not she that smokes; it is the thing in her mouth that smokes. She is only a sucker.

*—Norman Quillman.*

---

Property is the fruit of labor, property is desirable; is a positive good in the world. That some should be rich shows that others may become rich and hence is just encouragement to industry and enterprise. Let not him who is homeless pull down the house of others, but let him work diligently and build one for himself, thus by example assuming that his own shall be safe from violence when built.

*—Lincoln.*

Many of us are relying upon President Truman to restore to the Nation that standard of integrity which existed before the coming of the new deal.

*—Congressman Hoffman.*

---

Oh God, Thou hast made us for Thyself, and our hearts find no rest until they rest in Thee.

*—Augustine.*

---

I do not live when I lose faith in the existence of a God; long ago I should have killed myself had I not had a dim hope of finding Him.

*—Tolstoi.*

---

When Rudyard Kipling was seriously ill with typhoid fever, he talked and mumbled in his delirium. The nurse leaned over him and said, "Mr. Kipling, what do you want?" Feebly he mumbled, "I want God." God is man's greatest need, and there is a God to satisfy that need.

*—Sessler.*

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—*Everest.*

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—*President Grant.*

---

Religion is the first and last thing, and until a man has found God, and been found by God, he begins at no beginning, he works to no end. He may give his friendships, his partial loyalties and his scraps of honor, but all these fall into place only with God.

—*Wells.*

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It ain't knowing too much, that makes ya think life ain't worth livin'. It's knowin' too much about the wrong things.

—*Springer.*

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Whoever builds a fence always fences out more than he fences in.

—*Emerson.*

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On the plains of hesitation lie the bones of countless millions, who, at the dawn of victory, sat down to rest, and resting died.

---

It is a good thing to laugh. Beasts can weep when they suffer, but they cannot laugh. One good, hearty laugh is a bombshell exploding in the right place, while spleen and discontent are a gun that kicks over the man who shoots it off.

—*Talmage.*

---

The flower of youth never appears more beautiful than when it bends towards the Son of Righteousness.

—*Matthew Henry.*

---

Satan selects his disciples when they are idle; but Christ chose His when they were busy at their work, either mending their nets, or casting them into the sea. If you are idle you are on the way to ruin, and there are few stopping places. It is rather a precipice than a road.

—*Beecher.*

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The man who says that he can drink or let it alone always drinks, and the man who takes one now and then takes more NOW than he did THEN . . . The young person who doesn't know where he is going won't find much when he gets there . . . It takes but a little time to commit a sin, but it takes a long while to get rid of its consequences.

—*Merrill Eve.*

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We put our hands in our pockets, feel for a nickel to put on the collection plate, and then wonder why the world isn't saved.

—*Billy Sunday.*

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Reach up as far as you can, and God will reach down all the rest of the way.

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Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth.

—*St. Theresa's Bookmark.*

---

I have taken much pains to know everything that is esteemed worth knowing among men; but with all my reading, nothing now remains to comfort me at the close of this life but this passage of St. Paul: "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." To this I cleave, and herein do I find rest.

—*Selden.*

---

A young cigarette smoker watching monkeys in the zoo, asked the keeper: "Will it do any harm to offer one of them a cigarette?" "Not a bit," replied the keeper; "He wouldn't touch it. A monkey isn't as big a fool as he looks."


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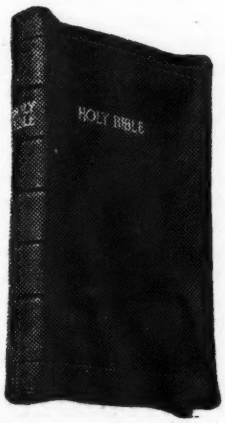


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a Lu. 3, 23
b Ps. 132, 11; Isa. 11, 1; ch. 22, 42; Acts 2, 30; Rom. 1, 3
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It was Peter who, on the day of Pentecost, "standing up with the eleven, lifted up his voice." And so the Gospel was preached for the first time. Fifty days had passed since that awful day in Jerusalem, when the multitudes had cried, "Away with Him," "Crucify Him." There had been time for thought, deep thought. Many hearts were searching for the right answer. Was Jesus the Son of God, as He said? Did we do wrong? His blood is upon us, and our children! Are we guilty of the blood of God's Son? If so, how can we clear ourselves? What shall we do? What can we do?

The answer comes from the lips of His Apostle Peter. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to ALL THAT ARE AFAR OFF."

Time passes, success rides with the preaching of the Gospel. Thousands are saved in a single service, and every day new members are added to the Church.

Peter is eminently successful. Every time he raises his voice with the message, scores, hundreds, thousands believe. Also many signs and wonders accompany his ministry. The sick were healed, the lame were made whole, even the dead were raised.

Then the day came when Peter lodged in the home of Simon, a tanner, at Joppa. Great power fell upon him. Many responded to the clarion call of the Gospel.

On a certain occasion, he withdrew to the housetop for prayer; he became hungry, fell into a trance, saw heaven opened and experienced a Vision. And this Vision prepared him to go wherever God might lead. It was a world-wide Vision. He saw, as never before, the condition of the world for which Christ died. He knew now that Christ had died for sinners, all sinners, every nation, kindred, tongue and people. They ALL needed Christ, and Christ was for them ALL.

Let us stop classifying the unsaved. The Gospel is for them ALL. We need to go to all the world, and go NOW. To go now is to be on time. To wait is to be too late. Time is constant, consistent. Now is the time to do ALL you can for Christ, and for ALL the world! When Jesus lifted up His eyes and saw the multitudes, He had compassion on them. God grant that we shall lift up our eyes, and see the multitude, and have compassion on them! All of them!

May I repeat, the Vision Peter experienced that day, prepared him to go wherever God sent, do all that God would have him do, say all that God would have him say. In simple words, having caught the true vision, he could never be the same again.


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In the story of the prodigal son, we read about a man who saw into a far country, desired the things of this world. In the tenth chapter of Acts, we read about one who saw into a far country, and had a passion for lost souls. Until that time, Peter had concerned himself only with Jews, those near at hand. Now he wanted to win ALL, both near and far. He was willing to go or stay. But one thing is certain, he was only content when he had gone ALL the way. Every where with Jesus, he was willing to go. Yes, he was more than willing, he wanted to go. He was prepared!

The need for Christ is far greater today than ever before. Never has this world been so torn as now. Never were there more broken hearts, ruined lives. Satan is enjoying greater success, it seems, than any previous time.

The world cries for a church whose heart is warm with a deep, burning love for lost souls. We need an honest, sincere baptism of love. The record in John 3:16 tells us that God loved the world. He did not love just a city only, or a particular parish, or a certain color of people, or a race, creed, ritual, ceremony. He loved the world, the whole world, every man, woman, boy and girl. He loved them all without reserve.

Moreover we are told that He loved, and GAVE. Not a little, or even a portion of what He had, but ALL. His Son, His beloved Son was not too much to give, for the redemption of a world of perishing souls.

Peter needed an improved and broadened Vision. Otherwise he would have been reluctant to leave the magnificent revival he most certainly was enjoying at Joppa. It meant leaving those convenient surroundings for Caesarea and preaching to a handful of Gentiles in a private home. But his new Vision drove him forward toward new frontiers. He

walked straight into new doors of service and started new currents of service flowing for his Lord. Some who will read these words, have need of a new Vision!

Never has God been without a faithful witness. There has always been a loyal remnant. The early church had the Apostles. The dark ages the martyrs. The Reformation its Luther. The last century had the Wesleys, Spurgeons, Moodys, Livingstons, Simpsons, Patons, and many others, who, having caught the world Vision were able to move multitudes for God.

Today, with the need so great, the opportunities so unprecedented, modern methods of transportation including aviation so useful—bringing practically every nation of the world within close range, we—you and I—need a real Vision of the same values. We have given our sons and our money to war. Now, as the war clouds lift, let us give our sons, our money, ourselves to God.

Statesmen, businessmen, labor organizers are talking in world terms, seeing a world-vision for politics, industry and labor. What of the Christian? Are we afflicted with near-sightedness? Is all of our praying summed up in but one petition, "Lord, bless me and my wife, our son John and his wife. Just us four and no more?"

God gave to Peter a world-vision. Peter, filled with this world-vision, met the first opportunity, and courageously assumed the responsibility placed upon him. Putting his whole heart into the task, he was obedient unto the heavenly Vision.

The time has come, when we all must turn to God in prayer. Know what is His will for our lives. Then do it, putting our hearts into the task . . . for people need Jesus today, as never before.

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Matthew's Gospel, chapter 11, records the heart-breaking lapse of John the Baptist, who languishing in prison and facing execution, was temporarily overcome with doubts and inhibitions. He asked two of his friends to approach the Christ with the question: "Art thou he that should come, or do we look for another?"

Jesus, with great sympathy, told the messengers to return and tell the Baptist the things they saw: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

In other words, the Lord submitted His works, His labors, His achievements, as


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**RESURRECTION GLORY. By Rev. William Beirnes. Published by the Author. Pages 91. Price 50 cents.**

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**THE FACT OF GOD. Jacob J. Sessler. Fleming H. Revell Company. Pages 159. Price $1.50.**

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**CREATION MYSTERIES. Dr. Herbert E. Kann. The Wilson Press. Pages 39. Price 35 cents.**

THE Author is Pastor of a large Presbyterian Church in Minneapolis. The seven messages comprising this book were first prepared and delivered as Sunday morning radio addresses. They proved so popular that Dr. Kann decided to make them available in printed form.

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# INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

July 22, 1945
**ABRAM'S PRACTICE OF BROTHERHOOD**
*Genesis 13 to 15*

**GOLDEN TEXT: "Let there be no strife, I pray thee, between me and thee . . . for we be brethren." Genesis 13:8.**

**1. SOJOURN IN EGYPT.** Stern necessity resulting from famine in Canaan, caused Abraham to migrate to Egypt. His experiences there show how even a strong man may succumb to temptation. We all need to pray: "Lead us not into temptation, but deliver us from evil."

No altar did this man erect in Egypt, although it was his custom to build shrines for worship wherever he pitched tent. On the other hand, he prospered in business matters, for we read of him becoming "very rich in cattle, in silver and in gold." Abraham was not the last man who allowed business to crowd out worship.

Divine inspiration minces no words in describing character. The Bible pictures men in their true likeness. With absolute impartiality, it portrays the good in the worst of men, and the bad in the best of men. Scriptural biography becomes a mirror in which we may understand our own contradictory natures. So, let no effort be made to tone down these life-sketches, but rather accept them as warnings against inherent human weaknesses.

Even the Apostle Paul said: "The good that I would I do not, but the evil that I would not, that I do. I find then a law, that, when I would do good, evil is present with me."

Abraham did not wish to feel he was deliberately **LYING** in telling Sarah to pose as his sister, instead of his wife. It was only a **WHITE LIE** . . . but it "let the bars down" and resulted in no end of suffering. Finally, he was ordered by the authorities to leave Egypt. There is no such thing as a "white lie." A lie is a lie!

**2. RETURN FROM EGYPT.** Fortunately the spiritual lapse which characterized Abraham's deportment in Egypt did not last long. He retrieved his standing with God upon returning to Canaan. Let this be a warning for us to **STAY OUT OF EGYPT.**

Steps retraced, Abraham finds himself back where he was "at the beginning, between Beth-el and Hai."

Little mention has been previously made of Lot, except that he traveled from Ur with his uncle. In Egypt, due to Abraham's aid and influence, he accumulated considerable wealth. Now, having returned home, herds and flocks increased until adequate supplies of food and water became a problem. Their herdmen were constantly bickering, and a feud finally appeared imminent.

"There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle." The true character of the Patriarch is noted in the way he handled this emergency. He disliked conflict and made a humiliating, personal sacrifice to avoid it. Instead of permitting temper, anger and passion to gain the upper hand, he quietly remarked to Lot: "WE BE BRETHREN."

They divided the land. Lot took his choice and "dwelled in the cities of the plain, and pitched his tent toward Sodom." Next, he found himself in Sodom. The first, voluntary step toward sin, toward Sodom, should be avoided.

The story of Lot is one of narrow-mindedness, selfishness and greed. He grasped for riches, honor and pleasure . . . and lost everything. He sank to the depths of degradation. Captured by an invading army, he would have spent the remainder of his life in slavery, had Abraham not organized defense forces and rescued him. But he went right back to Sodom. Some people are hopeless. They lack moral stamina. No matter how much you do for them, they revert to type!

The closing scenes of Lot's life are too painful to dwell upon. When judgment fell on wicked Sodom, he fled to the mountains. Stripped of possessions, homeless, hopeless, wifeless and penniless, he becomes a brokenhearted old man. Family dishonor shrouds his last days in appalling darkness.

**3. ABRAHAM REWARDED.** There were many wars in those days. Tribal kings, ruling over small groups, precipitated bloody skirmishes. Many lives were sacrificed, cities pillaged, and property destroyed or stolen by conquering hordes. The record is found in Genesis, chapter 14.

But one King, a mysterious man named Melchizedek, reigned in peace. He ruled from Jerusalem, which was then called Salem. Melchizedek was not a Hebrew . . . but we are told: "He was a priest of the most high God."

Abraham was blessed by this strange, Godly person, who typified Christ in so many ways. This association became one


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of the great spiritual experiences of the Patriarch's life.

Soon thereafter, he had a vision. While it was in progress, he heard the words: "Fear not Abraham: I am thy shield, and thy exceeding great reward." Then, the record of Genesis 15:5 continues: "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall they seed be."

Christians are Abraham's spiritual children as the "stars of heaven" because Christ, on His human side, was a Descendant of the Patriarch.

July 29, 1945

**GOD'S PROMISE OF A NATION**

*Genesis 17 to 18*

**GOLDEN TEXT: "I will establish my covenant between me and thee and thy seed afer hee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed afer thee."** Genesis 17:7.

**1. NEW NAME AND NEW NATURE.** After living in Canaan 24 years . . . and arriving at the ripe old age of 99, Abraham finally reached the place where God could completely use him. "Walk before me, and be thou perfect," was he divine command. He had been tempted and tested in many ways. Experience, after all, is the best teacher. Many of the Patriarch's **Disappointments,** turned out to be God's **Appointments.**

Idolatry was the great crime against God, in Abraham's day. The human family was steeped in raw paganism. The revelations of God, given in times past, had lost their potency. The masses of people were shrouded in moral and spiritual darkness.

Yet, the promise of a Redeemer made in Eden, must have a vehicle, a human instrumentality, through which to operate. Abraham was chosen to be the progenitor of a group through whom the light of truth would shine, in a world wrapped in folds of night. Divine revelation was at grips with pagan idolatry.

Now that the right man was ready, his name must be changed — from **Abram to Abraham** (Genesis 17:5). The change in name signified a change in nature. The name of his wife was likewise changed — from **Sarai to Sarah.**

Dr. Adam Clarke says: "Now as the only change in each name is made by the insertion of a single letter, and that letter the same in both names, I cannot help concluding that some mystery was designed by its insertion; and therefore the opinion of Clarius and some others is not to be disregarded, which supposed that God shows he had conferred a peculiar dignity on both, by adding to their names one of the letters of his own. (Jehovah) — a name by which his eternal power and Godhead is peculiarly pointed out."

In laying the foundation of the new nation, it was provided that male members should be circumcised — which indicated that the people were set apart, or "called out," from among other idolatrous peoples. This provision was symbolic of a spiritual experience, and heart-purification, destined to take place in the lives of the **new spiritual Israel** which would be formed on the earth at a later time.

**2. CIRCUMCISION OF THE HEART.** Paul insists that he rite of circumcision means nothing, unless it has a spiritual connotation. He says: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter; whose praise is not of men, but of God." Romans 2:28-29.

In other words, racial substance counts for nothing as far as human redemption is concerned. Spiritual work done within the heart is everything. Heart circumcision is the experience that produces "called out" people in this, the age of Grace.

Paul then rightly concludes that the spiritual descendants of Abraham, having been circumcised in heart through faith in Abraham's seed, the Lord Jesus Christ, are the **chosen people of this age.**

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. AND IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED, and heirs according to the promise." Galatians 3:28-29.

"Abraham fell upon his face and laughed" when told that, at the age of 99, he was to become the progenitor of a race. The full import of his place in history was revealed to him. He knew that the human body in which God would incarnate Himself, was potentially in his loins at that moment. Hence the words of the Christ: "Your father Abraham rejoiced to see my day; and he saw it, and was glad."

**3. RESTRAINT UPON WICKEDNESS.** Abraham's intercession for Sodom and Gomorrah carries with it a message of great importance for our day. Hearing that judgment was to fall upon the cities, he entered a plea in their behalf. He was still thinking of Lot.

If 50 righteous people could be found — would the hand of wrath be stayed? The number was reduced to 40, then 30, then 20 and finally 10. Failing to find even this number, the fate of Sodom and Gomorrah became sealed.

Good people in a city or a nation, are a restraining force against evil. Mass sin invites judgment. When communities forsake God, reject Christ and sink into quagmires of immorality, their condition becomes a stench that reaches high heaven. The cities of the plain did no more to outrage the patience, and provoke the wrath of God, than the nations of the world are doing today. A great anti-Christ cloud has settled like a pall of death upon the human family.

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. . . From Page 29 . . .

tion of Sodom and Gomorrah shows what happens when mass sin reaches the saturation point.

August 5, 1945

**ISAAC'S HERITAGE**

*Genesis 21 to 24*

**GOLDEN TEXT: "I have a goodly heritage." Psalms 16:6.**

**1. TYPES OF CHRIST.** Many experiences in the lives of Old Testament characters would be devoid of meaning, except for the fact that they are rich in typological meaning — pointing forward to the Christ. This is particularly true of the stories contained in tomorrow's lesson.

The record says Sarah laughed when told by the angelic visitor that by a miraculous process she would, late in life, give birth to a son. "Abraham and Sarah were old and well stricken in age. Therefore Sarah laughed within herself." So the child was called Isaac, which means "laughter."

Two important types here suggest themselves to our thinking: (1) An angelic visitor appeared to Sarah announcing the birth of Isaac. In like manner, an angel appeared to Mary announcing the birth of Christ, and (2) The birth of Isaac was miraculous because of Sarah's advanced age. The birth of Christ was miraculous because (as stated in the Apostles' Creed) "He was conceived by the Holy Ghost and born of the virgin Mary."

**2. TYPIFYING CALVARY.** Genesis 22:1 contains what appears to be, at first glance, an astonishing statement. But this should not be accepted in the common usage of the word "tempt," which is usually associated with some transgression. The original Hebrew term is much more emphatic, signifying "tried, pierced through, glorified, made illustrious." Abraham was soon to be subjected to the most severe trial of faith imaginable. Standing true, he became known as "the father of the faithful."

Because of Isaac's place in the bloodline, running from Eden to the Manger, he was especially blessed. For this reason, his position was superior to that of Abraham's earlier son, Ishmael. In learning the story of redemption, how God "spared not His own Son, but delivered Him up for us all," Abraham was ordered to make preparation for offering Isaac in sacrifice.

An analogy between this event and the tragic circumstances of Calvary, stands out in bold relief. "Take now thy son, thine **ONLY** son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." Ishmael, son of the bondwoman, was not at this time, legally considered an heir of Abraham's. Only son, Isaac! In like manner, God gave His **ONLY** son. "For God so loved the world, that he gave his **ONLY** begotten son."

Three days were required for the journey to Mount Moriah, just as three days elapsed between the sacrifice of Jesus and His resurrection. Arriving there, Abraham built an altar. Calvary became the altar for the sacrifice of God's Son. Like Jesus, Isaac was willing to be offered. He carried wood as Jesus carried His Cross. Isaac was bound to the altar as our Lord was nailed to the Cross. He was restored to his father on the third day after being offered. Christ was resurrected on the third day after the crucifixion.

At this time, Abraham knew something of the resurrection because he said to those with him: "I and the lad will go yonder and worship, **AND COME AGAIN.**" The writer of Hebrews says Abraham accounted, "that God was able to raise him up even from the dead, from whence also he received him in a figure." Abraham's statement, "God will provide himself a lamb," was prophetic of the Lamb of God, Who in the fulness of time, would be provided for the sins of the world. The ram, finally offered by Abraham, further typifies Christ, the sinner's Substitute.

Isaac having been fully offered, both by his father and himself, the immolation was complete, and Jehovah stopped Abraham's hand in mid-air. The test was complete. Abraham passed with perfect grade. He had been tried. He had been pierced through, by the awful requirement.

**3. ISAAC AND REBEKAH.** Sarah was 127 years old at the time of her departure from this life. After a period of mourning, Abraham determined to find a wife for Isaac. She must be carefully selected, being mother of the line through which the promised Redeemer was to come. No idolatrous woman of Canaan would suffice, but one reared in the fear and admonition of God. Abraham's mind recurred to the family of his brother Nahor, from whom recent news had been received. The trusted servant Eliezer was prepared for the journey, and commissioned to bring a bride for the heir.

With a train of camels bearing rich gifts, Eliezer reached the city of Nahor, in Mesopotamia, at sunset of the tenth day. His whispered prayer for divine guidance was quickly answered. Rebekah came to the well, drew water for the man and his camels, then invited him to the home of her family. His business was stated. He told how his prayer had been answered by the words and deeds of Rebekah.

Under prevailing customs, parents had authority over their children. Yet it appears that in the matter of marriage, young people were under no compulsion. The suitable person might be selected and recommended, yet the child had the last word as to acceptance or rejection. The mother and brothers of Rebekah agreed to the proposal of Eliezer, but she cast the deciding vote. The matter was deemed to be the will of God. Isaac, still grieving for his mother, awaited the return of the caravan. At evening time, walking alone in a field, he saw the camels coming. As they drew near, Rebekah alighted to meet her husband-to-be, and with their first glimpse of each other, a love was born that would endure until death.

This meeting of Isaac and Rebekah in the field at evening, is typical of the meeting of Christ and His bride, the Church, when in the sunset of this age of Grace He descends from the heavenly fields . . . and she, in the white robes of righteousness, alights from her clumsy steed of earthly travel and runs to meet her Bridegroom.

God's grace and care are beautifully demonstrated in this lesson. He is a loving Father, governing even the most minute details in the lives of His children. One is amazed at the consequences arising from the prayer of a humble individual, who with simplicity and confidence seeks divine guidance in doing the will of God.

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**ISAAC'S TESTIMONY TO GOD**

*Genesis 25 to 26*

**GOLDEN TEXT: "Blessed be the Lord God, the God of Israel, Who only doeth wondrous things." Psalms 72:18.**

**1. ISAAC, JACOB AND ESAU.** Genesis, chapter 25 traces Abraham's family line through children by his wives Hagar and Keturah. These sons migrated eastward and became progenitors of nomad tribes inhabiting Arabia's deserts.

At the age of 175 Abraham died, "in a good old age, an old man, and full of years." The thought here expressed in the original text is that of a banquet in which a man has eaten his fill, and stands ready to leave. One writer expresses it this way:

**The man whose mighty soul is not immersed,**
**In dubious whirl of secular concerns**
**His final hour Ne'er takes him by surprise,**
**But, full of life, he stands prepared to die.**

Abraham died, full of days, satisfied with life, possessed of the hope of immortality . . . for by faith and divine revelation, he had seen the day of Christ —and was glad. "By faith he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10. Isaac and Ishmael laid his form to rest in a cave. Today, three religions trace their beginnings to him—Christianity, Mohammedanism and Judaism.

Isaac was under providential care, being in the blood-line running from Eden to the Manger, but proved to be a man of much different temperament. After 20 years of marriage, twin sons were born to him and Rebekah. The mother prayed about them before their birth and was told: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels . . . And the first came out red, and they called his name Esau."

Late in life, Esau changed his name to Edom. His descendants were Edomites, or "Red-ites." Centuries later they built the famous red city of Petra. They became known in history as Amalekites. About 1,000 B. C., these rebellious people had a king named Agag. He ruled over the Reds of Old Testament times.

Divine inspiration later prompted the prophet Ezekiel to pen a document addressed to the times in which we now live. He predicted the rise of the present anti-Christ, anti-God movement of international Communism—which bears the color of Red. Ezekiel designated it by the term "Gog" in the 38th., chapter of his book. The word "Gog" originates from the name "Agag." The Reds of our day are promoters of the program against God, even as the Amalekites, Esau's descendants, carried on along similar lines in ancient times.

**2. SELLING THE BIRTHRIGHT.** Although Esau and Jacob were twins, Esau being born first, came into possession of of the birthright. "Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob." Esau was a man of the field, a hunter, a hairy creature.

The birthright was the most precious treasure of the family, but Esau lacked spiritual capacity for appreciating its value. The person owning it was the head of the clan. Until the establishment of the Aaronic priesthood, the head of the family exercised priestly rights. The Abrahamic family held the Edenic promise of the Satan-Bruiser (Genesis 3:15). This avenue included Abel, Seth, Shem, Abraham, Isaac, ESAU.

Although Esau was in the royal line, he lacked the essential qualities for assuming responsibility. He sold his birthright to Jacob for a mess of pottage. In this manner, Jacob, whose name means supplanter, became a supplanter in reality. His whole life was a network of cunning and deception until conversion brought a change of nature—at which time he was given a name that mean no longer a supplanter, but Prince of God, Isra-el.

"Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright." Genesis 25:34. Esau typifies the materialist who attaches greater importance to physical enjoyments than spiritual values. Alas! Many people make the same mistake!

**3. ISAAC'S GOOD AND BAD TRAITS.** Human nature at its best is frail. Although far from perfect, Isaac's motives were sincere. He was a man of inward strength and integrity, God could therefore bless him.

When famine visited Canaan, the Lord warned Isaac not to go to Egypt as his father had done, and at the same time He confirmed to Isaac the covenant made with Abraham. So he moved into the country of the Philistines, and committed the offence of his father before him, by saying his wife was a sister. Abimelech, the Philistine chieftain, a good man, reproved Isaac and warned his people not to harm Rebekah.

After this occurrence, the record states: "And the man waxed great, and went forward, and grew until he became very great; for he had possession of flocks and herds, and great store of servants: and the Philistines envied him."

Envy breeds trouble. Isaac opened wells dug by Abraham, which had been filled by the Philistines. For this reason, Philistines attacked his herdmen and drove them away. This was a cause for war in desert country, Isaac moved to avoid further suffering and bloodshed. When the third well was opened, they were left in peace, and Isaac named the place Rehoboth, saying: "The Lord hath made room for us, and we shall be fruitful in the land."

Isaac was not a warrior, yet he had courage, as shown in the greeting to Abimelech. His appeasement of the Philistines lost him nothing in the long run. It placed him in such a high position that the Philistine King followed to apologize, and make a treaty of peace. He said: "We saw certainly that the Lord was with thee . . . thou art the blessed of of the Lord."

**. . . From Page 15 . . .**

**that occasion will be saved? No, it is a false hope! Acknowledgment of Christ in that day will not bring about the deliverance of a single race or individual for entrance either into heaven or an unprecedented era of material blessing on the earth.**

**NOW IS THE DAY OF SALVATION**

**Isaiah prophesied, saying: "For he saith, 'I have heard thee in a time accepted, and in the day of salvation have I succoured thee.'"**

**Please note that Paul quotes this very prophecy in his second letter to the Corinthians, and then declares: "Behold, now is the accepted time; behold now is the day of salvation."**

**This quotation is frequently used by Christian workers when pressing a hesitant soul for a decision to accept Jesus as Christ and personal Savior. Surely, no fault could be found for thus applying this verse, but the thought expressed by the Apostle was not limited to a particular moment in each individual's life which multiplied by the number of times thus applied would constitute millions of NOWS, but rather has reference to the period of time following the days of the Old Covenant—the day of salvation which began with Christ and His gospel of God's grace ("For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17) and ending with the revelation of the Saviour in glory.**

*(To Be Continued.)*

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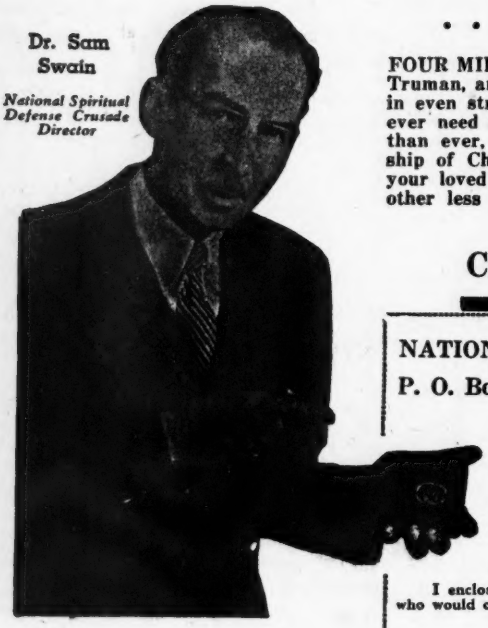

Dr. Sam Swain

*National Spiritual Defense Crusade Director*

## . . . Find The Help Of Our Lord Jesus Christ.

**FOUR MILLION MEN will be needed in the war against the Japanese, says President Truman, and no one can predict how long it will take. Farther than ever from home, in even stranger lands, and fighting a fanatical, barbaric foe — our boys more than ever need a rock of Faith to cling to. Demands for testaments are running higher than ever, showing that American boys want and desperately need the companionship of Christ in the face of the greatest perils any lads have ever known. Help your loved ones — do it NOW with a testament from home. You'll be helping some other less fortunate boy who has ONLY the Saviour to love him.**

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## What Is the Work of the National Spiritual Defense Crusade? What Has It Done?

Since Pearl Harbor, the National Spiritual Defense Crusade has sent TON after TON of testaments to boys in every training camp in every theater of action, and on every battlefield in the world. Dr. Sam Swain gives thanks to God for the inspiration which resulted in this distribution plan, called by many — "the most effective mass distribution method for testaments seen in this or any other war."

Under this plan, Victory Pocket Testaments are sent by the National Spiritual Defense Crusade to mothers, wives, sisters, or other relatives or friends of men in service. These loved ones write a prayer in the Testament and send it on to their boy — wherever he may be. It is easy to see how treasured the word of God would become to a boy in combat — when he knew that it represented the love, the hopes, and the prayers of those he holds dear.

For those boys without loved ones back home — and for those many boys who have found Christ since they have been in mortal peril, the Crusade mails additional testaments directly to the boys — these gifts being made possible by the testaments sent to others. New editions of the Victory Pocket Testament have recently been made available—and these are proving more popular than ever. In addition to the complete New Testament, the complete Book of Psalms is included. This change was suggested by the boys themselves — and hundreds have written asking for the new "Memorial Edition" to replace their original testament which had been lost, damaged in combat, or worn out from constant use.

# The National Spiritual Defense Crusade

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